THE FAITH OF Dying Jacob.

OR,

God's presence with his Church, notwithstanding the Death of his Eminent Servants.

Being several Sermons from *Gen.* 48. 21. *And* Israel *said unto* Joseph, *Behold, I die; but God shall be with you.*

Occasioned by the Death of Mr. *Isaac Hubbard.*

With the Memorials of his Life and Death.

And Advice to his Young Son.

By *R. GOUGE*, Pastor of the Church at Great *Cogshall* in *Essex.*

LONDON, Printed for *Tho. Parkhurst*, and *Tho. Cockerill*, at the *Bible* and *Three Crowns*, at the lower end of *Cheapside*; and at the *Three Leggs* in the *Poultry.* 1688.

To the Church of Christ at Great *Cogshall* in *Essex*.

YOU are a people whom the Lord hath honoured with many successive able Pastors, Mr. *Obadiah Sedgwick*, Dr. *Owen*, Mr. *Sams*: All which Lights the Lord hath taken up into his upper Chamber, after their shine upon Earth to shine in Heaven; after their Labours with men, to take their rest in the Bosom of their God and Saviour. You are a people whom the Lord hath preserved marvellously in the stormy, cloudy and dark daies that scattered many others. You have had but a few drops of those tempestuous showers that drowned others. A garden inclosed, a spring shut up, a fountain sealed have you been: Your bow yet abideth in strength, though I am well aware how the Archers of Hell and Earth have shot at you. You have seen the goings of God in your Sanctuary, and every one of you may speak of his glory. The Lord hath

much thinned your glory and comfort, by the deceaſe of many Principal Members, though after the fall of the leaf, you have had ſweet after-ſprings, and budding ſtems that you remain as green Olive-trees, in the houſe of your God: So let his ſpiritual glory remain freſh upon you. You have continued in a cloſe adherence to the Lord, and his Worſhip, not mixing with the world, and thereby have loſt little: in your keeping the word of his patience, he hath kept you from the hour of temptation that hath tryed the Earth, when greater damage hath attached others in their neutral, treacherous compliances. The Pillar of Cloud and fire, hath given you a ſafe conduct to this preſent break-day of the Glory of God, and the Jubile of reſt and liberty, univerſally extended in this Nation from its Bondage, and where is the fury of the Oppreſſor? The Lord cauſe this ſpringing glory to ſhine to a perfect day, and prevent new darkening Clouds. For above the ſpace of fourteen years the Lord hath placed me, unworthy me, among you: And to the praiſe of his glorious name, you have ſeen the working of his bleſſed Spirit in your confirmation and others converſion: In which years

through

through the various tryals Divine Providence hath exerciſed me with, and the many perſonal infirmities that have attended me, you have born up in your Chriſtian ingenuous reſpects to me, as alſo in your aſſiſtance, according to your abilities, to my civil expences, wherein I have yearly ſpent the whole revenue of my little Own that I had in this world, which had not been, but for the failure of ſome other hand, of what was at firſt proffered at my coming to you; though the diſturbing exigences of late times, conduced much to that failure: This indeed in ſome fits of exigence, hath proved ſome little uneaſie temptation to me, to think of ſome other ſupply: Which at preſent I wave in duty to God, and true love to you. The laſt blow the Lord gave us, was that deep one, by the deceaſe of our dear and honoured Brother Mr. *Hubbard*, which becomes the occaſion of this ſmall book. He was a good Copy, I hope many will write after him, and not let that goodly picture drop out of their hearts or lives: He gave you good conduct in all your affairs, and proſpered, for the Lord was with him: 'Twas amongſt his very laſt words, the Lord hath the reſidue of Spirits, let

us pray that that living, flowing, renewing Spirit may flouriſh among us, with the encreaſe of Gifts and Grace. By reaſon of my many occaſions, ſome months are paſs'd ſince this Chriſtian deceaſed; but I remember *Veſpaſians* Motto on his coin, *ſat cito ſi ſat bene.* 'Tis ſoon enough, if well enough. I deſign not many words to you, 'twill be better, that what concerns the Glory of God and our mutual comfort, be expreſſed in our continued fellowſhip. So, finally Brethren, Farewell, be perfect, be of good comfort, be of one mind, Live in Peace, and the God of Love and Peace ſhall be with you.

Yours to ſerve in the
Goſpel of Chriſt.

R. Gouge.

TO THE READER.

THE Nation is too ingenious to be imposed upon by a precarious, aiery, fallacious insinuation in telling it, this and that Book was extorted and squeezed out, by the mighty enforcements of others perswasions; and knows well enough what men mean by their annihilations of self-worth, and abilities oft designed as a stirrup, or foot-stool to their greater reputation, that beauty may ray out the brighter through a thin cypress veil: It also knoweth when it hath ἀνθερικὰς ἀντὶ τῶν σταχύων, fruitless flourishes, instead of enriching treasure, being able to distinguish 'twixt a flood of words and a drop of reason, 'twixt an wholesome dish and un-

nouriſhing farcements. And I know well what a ſurcharging Plethory and Surfet the ſtomach hath by many Books; and how little fear can be of a vacuity in an Age, ſo richly furniſhed with all ſorts of reading, as alſo how ſhort lived Books, long in conception are, much like that ἡμερόβιον ζῶον *the Hiſtorian Creature, but of one daies Life, dying as ſoon as bred, or like* Jonah's *Gourd, ſpringing up in one day and withered in the next: And ſometime I was thinking what* Saul *did among the Prophets, what* Eldad *and* Medad *did medling in Prophetical matters: And again thought of* Hadrian, *who ſent his Servant a Box o'the Ear, for walking between two Senators. This, Reader, I have to tell thee, whatever inducements I had to this ſmall Book, where preſumption and imperfection are met together, my Principal reaſon was, I being a debtor to God and man, to make ſome thankful Recognition of my Creators mercy, raiſing me from a low degree to be put in truſt with the diſpenſation of his moſt*

most Glorious Gospel, as also to tell those of the World that know me, and have been kind to me; that I am desirous, as Gratitude binds me, to be thankful, and if the Lord favour me, to add one poor mite to their edification in that faith, and love that is in Jesus. I row but in a small bottom, and liking the valleys, hope to escape the blasts and torturings of proud Envy: And whereas an artificial daubing paint as a slovenly dress, are both an impairment of a well complexioned constitution, whose native simplicity is its own best Ornament, I have shun'd both so far as I could. 'Tis mans duty sui sæculi felicitatem & infelicitatem sapere, *to take some cognisance of the good or evil, of the daies he lives in, and finding the whole universe concern'd in some beneficial service, my dull drowsie Soul began to forget its torpose and inability; as the beggar did his lameness, running away without his Crutches, when the Souldiers brake into the Temple. In this small concern, I have laboured no big words that*

exceed the bores of common Ears, nor long ſpun ſentences that ſnap in the middle before the memory can wind up one half: If thy charitable reception and interpretation may help towards any edification, Glory be to the Father Son and holy Ghoſt. Amen.

Yours to ſerve in
the Lord Jeſus.

R. Gouge.

The

The Faith
Of Dying JACOB.

Geneſis 48. 21.

And Iſrael *ſaid unto* Joſeph, *Behold, I Die, but God ſhall be with you.*

WHen I behold all the Coin of the heavenly, and earthly Creation, I find this Motto and ſtamp in the Circle, *I Die.* What is life? but a Circle that ends where it began, *Duſt thou art, and to duſt ſhalt thou return.* The bleſſed Angels died morally, falling from the life of God and glory. *Adam* was cloathed with skins, *veluti quadam morte indutus,* the figures of his dying condition. The glorious Heavens that have endured ſo long, at laſt ſhall periſh, at leaſt by immutation, that the droſs and ſtains of ſin may be burnt out, if not by abolition; not only Nature, but the God of Nature dies, though he

he was not ταύτης τῆς κτίσεως, *Heb.* 9. 12. of ordinary humane Creation, even his ſtately and exquiſitely compacted Fabrick, that could bear more than all the world, was cracked and diſſolved by the force of death. This is the devourer of all the brood of time: The Leveller that Eveneth all at its foot: *pares naſcimur, pares morimur*; all duſts ſhake hands, and emboſom together without ſtrife for precedency. *Diogenes* groveling among the Aſhes of the Tombs, could ſmell no difference between the rich and poor: Death with its Sithe goes into all the Fields of Nature, till it hath Inned the Harveſt of all. What was but ſuppoſed of other Conquerors, is true of this Black Prince, the whole world muſt yield to its over-matching Sword, and puiſſant Mace. It is like Leviathan, made without fear, beholdeth all high things, and is King over all the Children of Pride: Like the War-horſe, it paweth in the Valley, and rejoyceth in its ſtrength; it goeth on to meet the armed man; it mocketh at fear, and is not affrighted, neither turneth he back from the Sword, and ſaith among the Trumpets, Ha, Ha. At the gates of this Conqueror are piled up the Prince's Scepter, the Senator's Robes, the Judges Gown, the Soldier's Sword, the Ruſtick's Spade, the Scholars Library. This eats aſunder the ſtrongeſt ſinews,

and

and joynts of the whole Creation. The ſtouteſt Oak, the talleſt Cedar, the whiteſt Lilly, the faireſt Roſe do it homage: 'Tis not confined to one Climate, but is an under-God over all the world: It impartially treadeth on the threſhold, and knocks at the doors of all. The Prince and Peaſant dance in one Ring; 'tis *the way of all the Living*, Joſh. 23. 14. *I know*, ſaith *Job, that thou wilt bring me to death, and to the houſe appointed for all living*, c. 30. v. 23. *Poſt Geneſin ſequitur Exodus. There is no man that liveth that ſhall not ſee death*, by diſſolution or mutation: In this Road innumerable Travellers are gone before, and innumerable are following after by the irreverſible Decree of Heaven: All muſt lie in this Bed; the Grave enquires after all: 'Tis the common Inn for all, though in the morning of the Reſurrection the Travellers take their divers Roads, ſome to the everlaſting Hills, and others to the infernal Valleys. The Butler and Baker came both out of Priſon, the one to Promotion, the other to Execution. Two men are unſtrip'd, one to be ſcourged, the other to be cloathed with new coſtly Apparel.

This univerſal mutability *Iſrael* confirms, *Behold I Die, but God ſhall be with you. Joſeph* had ſent him Chariots to fetch him to *Egypt*, and God was ſending Chariots to fetch him to

to his heavenly *Canaan*. Loe, a grateful mixture, Death and Life are before him; looking with his bodily Eye he crys, *Terram video*, I eſpy Earth; and looking with his believing Eye he crys, *Cælum video*, I deſcry Heaven: At once he ſmells the ſavour of Life and Death, and revives at both.

In this report of *Iſrael* to his poſterity about him, we have,

1. A word of Sorrow; the voice of Nature reſpecting himſelf, *I Die:* He that conquered and prevailed over God, is now to be conquered by Death. This ſound certainly more brake their hearts than *Paul*'s did the *Epheſians*, ſaying, *Ye ſhall ſee my face no more.* I your Father, a Patriarch, a Prophet, the Feoffee of the Covenant, *I Die*; every word doubtleſs made their hearts to bleed, and the fountains of their eyes to guſh out with tears.

2. An awakening Herauld, *Behold*; a word to quicken attention and conſideration, *q. d.* mind the ſtroke, and conſider what you have to do: I put off my Harneſs, you muſt put it on. I have fought my good fight, run my race, yours is yet to come; your preſent loſs is great, future ſtorms and calamities more, therefore *Behold.*

3. A word of Faith, and comfort, *But God ſhall be with you.* The cold Winter calls

for a good fire: The dark Night for lighted Candles, Tempeſts for Anchors, ſwouning fits for Cordials, and Diſtreſſing Times for an encouraged Active Faith, elſe Prayer fainteth, Duty ſinketh, Enemies Spirits get up, and Holy Hearts drop down. Without this Shield, envenomed deadly ſhafts pierce the Soul, congealed Blood freezeth into a cruſty benummed Ice, a man is like a Soul-leſs body, a Ship without Sails, a Boat without Oars, *Janua ſine cardine*, quite off the hooks. As Chriſt, the night in which he was betrayed inſtituted the refreſhing Supper; So this good man after an holy uſeful life fortifies, like a good Phyſician, with a Soveraign *Elixir*, the hearts of his fainting Poſterity: *But God ſhall be with you.*

Like a Wax-candle he expireth with a ſweet ſavour of Prayer, Counſel and Comfort, drops the ſweet Ointment from his head to the beard and Skirts. So did *Iſaac* before in his Prophetick Extaſie, *Gen.* 27. *Elijah* aſcending dropt his Mantle of bleſſing. *Paul* nigh his departure takes care of the Church, 2 *Pet.* 1. 15. And bleſſed Jeſus left this World bleſſing his Diſciples, *Luke* 24. 51. *In rogo Imperatorum*, in burning the dead bodies of Emperors, perfumes were uſed. *Morientium mens oculatiſſima*, dying men ſee beſt; the ſetting Sun ſhines fulleſt. *Bucholcer* that excelled others, at his laſt Ser-

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mon when led up by two excelled himſelf. *Bolton* dies preaching on the joys of Heaven. *Preſton* on Gods glorious Attributes. Old *Simeon* breaths out a ſweet Swan-like Song; the Candle nigh extinct hath the greater flame. *Moſes* near dying unrakes the covered fire, unmasks the face of the Good will of him that dwelt in the Buſh, of which matter little had been ſaid before. When *Solomon* had travell'd over the joys of the whole World, the people gathering about him to hear what news he brought after his return to God, preacheth this leſſon, *Vanity of Vanity, all is Vanity*, leſt others ſhould venture into his miſguiding paths. Old *Iſrael* after his long earthly Pilgrimage returning home, reports this good news and experience, *But God ſhall be with you.*

Faith is a great Propheteſs; it ſees beſt at midnight, ſings ſweeteſt ſitting on a grave, or as the Nightingal with a thorn at its breaſt, or with *Jonah* in a dark Chappel like the Belly of Hell: it makes the ſweeteſt Muſick over Waters, it findeth Honey in the Lions carcaſe, gathers Grapes of Thorns: Like the good Wife riſeth at midnight to give Bread to its Houſhold. In a gloomy night it tells of a fair day. *Nube ſolet pulſâ candidus ire dies*, when death gathers apace to the Heart, the Curtain's drawn, the Coffin ready, and dying knell rung out, though

though laughed at, as Christ attempting to raise the Rulers Daughter, it propheſieth life, ſaying, *ſhe is not dead, but ſleepeth.* Like the Admiral Ship it carries the light in a dark night: if hungry with the Lepers, 'twill venture into the Enemies Camp, and conclude as the good Spies, they are Bread for us: If in danger 'twill have a Victory, though as *Jonathan* and his Armour-bearer, it creeps amidſt the rocks, on hands, and knees; 'twill rap at Gods doors, though he ſaith, He and his Children are in Bed: though it ſees Cities walled up to Heaven, it hath Rams-horns to batter all down: It minds not delays, or denials, but grows more importunate, and turns ſtones caſt at it into Bread, *Matth.* 15.27. Like the Ball caſt down rebounds the higher: Like the Smiths fire becomes more intenſe by the ſprinkled water, or as Spring water, 'tis warmeſt in the Icy Winter. It knows no impoſſibilities though all ſeems deſperate, *cum res rediit ad Triaries*, it can live like a Salamander in flames, and like the triumphant Ark diſdain the ſwelling waves. In this manner our *Iſrael*, with a confiding erect Faith, like a double-faced *Janus* looking backward and forward, foretelleth that all would do well, though he died. *Nondum omnium dierum ſoles occiderunt.* Though I a Star of the greateſt magnitude am ſetting, yet the Sun will ariſe and ſhine upon you.

you. *Behold I die, but God ſhall be with you.*

Obſerv. 1. From this report of himſelf obſerve, That the moſt Godly and Uſeful Saints muſt dye; *Your Fathers where are they?* Death is not onely the Tribute and Homage of ſinful humane nature in general, but of the beſt of men. The braveſt Ships that ſail on this Sea muſt ſtrike and lower their Top-ſails to its Flag: The green as the dry Tree muſt yield to its Axe: The Flower and its goodlineſs muſt fade, fine Graſs as courſe, painted as plain. Grace freeth the Soul from moral corruption, not the Body from mortal corruption, from ſins eternal condemnation, not from its temporal execution. The Sheriff and the condemned Priſoner ride in the ſame road, though not for the ſame end. The beſt muſt go through this dark dirty Lane, over this ſtormy Cauſey to get to the Royal City; the Countrey houſe of the Body muſt down that the Soul may go to its City-houſe. All muſt come under the ſtroke of the Angels Sword to get again into Paradiſe; muſt feel the pains of death, before they feel the comforts of life; muſt die to nature e're they live in glory: The Lamp and Candle of Nature muſt be burnt out, before the Lamp of Glory be lighted: The Phœnix muſt be burnt to aſhes to generate a new Offſpring. Two deaths muſt be undergone to get

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to Heaven, the death of the Body, and the death of Sin. Death is the Bridge 'twixt Time and Eternity. All muſt uncloath; it would not do well to put the Veſtment of Glory over Natures courſe, ruſſet ſuit.

Here firſt conſider what *Iſrael's* voice imports.

1. It is the voice of a diligent Labourer, who had finiſhed his work, and had nothing to do but to die; who had with *David* ſerved his generation ſerved out his Apprentiſhip; *I have finiſhed the work*, ſaith bleſſed Jeſus, *which thou gaveſt me to do. It is finiſhed, and he bowed the head and gave up the Ghoſt*, *John* 17. 4. and 19. 30. The idle truanting Child is loth to ſee the Father's face. Reſt is ſweet to the Labourer, not to the Loiterer. Work diſpatched, a man dies with his own conſent. The good Wife having got all ready, hath nothing to do, but to welcom her Husband long longed for. *Iſrael* could *feriari Deo*, keep holy-day with his God: His Ship was laded and rigged waiting only for Wind and Tide. After many field-battels he had only to put on the incorruptible Crown of glory, and after his labour in the Vineyard to take his golden penny. A faithful Steward is glad of his Audit, waiting only his diſcharge, and Plaudit, *Well done good and faithful Servant*: He had not now to believe, repent,

repent, and make his peace: He had not ſo lived as to be afraid to die, or to deſire to live his life over again. 'Tis the godly life that makes the welcom death. *Ariſtippus*, in the ſtorm, the Sailors wondering he was not afraid, ſaid, *You fear the torments due to a vicious life, and I expect the rewards of a virtuous life.* *Cæſar Borgius* was prepared for all things but to die. One, told by the Phyſician he muſt die, cryed out, *And how much work have I to do?* Another cryed out, *Wounds, ſide, heart, muſt I die?* 'Tis ſad to ſee the Lamp of Nature waſted, and the Lamp of Grace not lighted, who are ſtill to repent, ſtill to believe. The comfort of a well-employed life is a great ſecret, hid Manna that none know, but they that have it. *Hilarion* thence chode his backward Soul, *Egredere, egredere anima, quid times?* why my Soul doſt thou fear who haſt ſerved Chriſt theſe ſixty years? *Iſa.* 38. 3.

2. 'Tis the voice and language of Faith in the Covenant of Grace. The firſt violated Covenant ſaid, *In dying thou ſhalt die.* Death came double, diſſolution to the Body, and damnation to the Soul. The Goſpel tells us of a ſecond death, a death unto death, of death and its follower; there is death and its ſting, death and the bitterneſs of death. *Iſrael* ſaw but a ſingle diſarmed death, *John* 8. 51. *He that believeth*

ſhall

ſhall not taſt of death. The Believer does but juſt dip his finger in the Vinegar ſauce, juſt ſip of the Cup, and paſs it away. Juſtice hath a Cup without mixture, without the leaſt dram or drop of ſweetning; and of a Cup full of mixture, tempered with all dreadful ingredients: To Believers all is ſweetned, that ἵππος χλωρός. *Rev.* 6. that is pale, wan, withering to a ſinner, is verdant and refreſhing to a Saint: The old enemy is made a friend. *Windelmuta* told, you have not yet taſted death, replyed, nor never ſhall. Chriſt hath promiſed it, *Job* 27. 15. *The wicked are buried in death*, that is, ſoon forgotten, or thus, their Body is buried in the grave, and their Soul in Hell. Faith parts with a life that cannot be kept, and foreſeeth a life that cannot be loſt. *Democritus*, asked by *Philip*, if he did not fear the loſs of his life and head, anſwered, *If I do, the* Athenians *can give me a life that is immortal.* Faith puts into the poſſeſſion of a life that never dies: He had firſt ſeen the Baſilisk, and knew it could not kill him.

3. 'Tis the voice of one willing to die, rejoycing at its foreſight: He is not ſtartled, nor at all appall'd; ſhews no regret or recoiling thoughts; the blood in his face made no retreat for fear; he had more acquaintance with God than to be afraid: Though he felt a weak Body, he found a ſtrong Faith; he knew though his Body

was

was going to the Land of darkneſs as darkneſs its ſelf, *Job* 10. 22. that his Soul was going into everlaſting light: The Body with its dark black Mantle goes to an houſe where are all black hangings, but the Soul in her purled works and bright embroideries goes into the King's Palace with gladneſs. *Iſrael* joyed before at the Waggons that fetched him from an earthly Famine, and now at God's Waggon to carry him to an heavenly Feaſt. *Nautæ dulcia patriis oſcula figunt littoribus.* The Sea-men kiſs and leap on the wiſh'd for Shoar. Mr. *Dod* cryed, *How ſhall I be willing to live?* What Nature loaths and abhorreth, Grace dearly loveth. Death's paleneſs is better than the pureſt beauty. *Cato* ſo died, *ut cauſam moriendi ſe nactum eſſe gaudeat*, that he had obtained the occaſion of dying. *Cyprian* received the ſentence with a *Deo gratias*, thanks be to God, take me from men, return me to my Maſter. *Antiſthenes*, initiated into the myſteries of *Orpheus*, hearing that all of that Religion were happy, ſaid, *Why do they not then die?* Who is loth to go home where moſt known and knowing? The Sea-man gladly goes off the raging Sea *ad fortunatas inſulas*. The Soldier after many bloody battels is glad of his *quietus eſt*, of his quiet and well-proviſioned winter-quarters. Is a Priſoner loth to be unfettered? the Bird to be out of

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the Cage? the poor man to put off his raggs for princely Robes? Saints have death in desire, life in tolerance. Sinners have life in desire, and death in tolerance, because they cannot avoid it. Knowing God is reconciled, and that they are getting out of sins, Satans, and sinners hands, finding Conscience serene, what should make them unwilling or undesirous? The Prince is glad of his gaudy Inauguration; the Conqueror of his splendid Triumph. *Frederick* the third *Elect. Palat.* said to his Friends wishing his recovery, *I have lived enough to you, let me now live for my self, and with my Lord Christ.* 'Tis he who fears death that will not live with Jesus. Homely Messengers are received with respects for their Masters and Errands sake.

Israel saw the grim Servant on his pale Horse, he felt him knocking with his black Rod at Natures door, beheld his commanding Mace requiring his appearance to the King of Kings, yet his Heart could meditate terrour, digest the thoughts of all without terror, as the Ostrich can digest Iron. He knew his Master and his Errand, and could freely step up behind him to be carried to a better Place, better Relations, to Christ the Mediator, and the innumerable company of Angels. *Socrates* was glad dying he should see *Homer* and *Hesiod*, and other brave Philosophers; adding, 'twould

be

be ſad to die, if not going to better Company than he left behind.

Iſrael had ſent out Scouts to acquaint him with the Enemies ſtrength and intent, in laying Siege with his Granadoes to batter down his Clay walls, and like a valiant Souldier does not ſtay till the Enemy came up to him, but went out to meet and fight him. He had heard the Cocks crowing, and the Clocks giving warning, and that 'twas high time to ariſe, and be gone: He ſaw his Voyage nigh ended, and the Tide coming, and ſo with joy hoyſeth up his Sails. Evangelick *Job* cries out, *I know my Redeemer liveth*; and familiarly talks of his Kindred, *I have ſaid to corruption, thou art my Father, to the Worm, thou art my Mother and my Siſter, Chap.* 17. *ver.* 14. The Child is not afraid to behold its Father, Mother, or Siſter. 'Tis ſaid of *Moſes* that he died with Gods kiſs, *ad os Dei*: the Babe kiſſed with its Mothers ſmiling face quietly lies down. Who ſhould be loth to go to a place where are all Thankſgiving days, thoſe πανηγύρεως, ἡμέρας? as *Naz.* calls them, ſpeaking of his Siſter *Gorgonias* death: Hence that expoſtulation, *pati timetis, exire non vultis, quid faciam?* Ye are loth to ſuffer, and loth to be gone, what ſhall I do? The Antient Primitive Church waiteth for you, the Saints deſire you.

4. 'Tis

4. 'Tis the voice of one peaceably reſigning and ſubmitting, ready to make a well-pleaſed redelivery of the Soul which God had given him, knowing he received it on thoſe terms to reſtore it upon demand. *Aaron* was ſilent. Chriſt *before the ſhearers was dumb, he opened not his mouth*: He did not repine, murmur, or rage, as that Marſhal *Biron*; he did not flie at, and gnaw the ſtone caſt at him: He did not draw at the Arreſt of Gods Serjeant: *Tiribazus* the *Perſian* drew his Sword, but hearing it was an Arreſt from the King, he put it up and ſubmitted: Shall I not, ſaith patient bleſſed Jeſus, drink the cup my heavenly father giveth me to drink? To a Believer 'tis *Calix*, not *Cadus*, a cup, not an hogs-head; 'tis a cup that ſmells of the fathers hand, the dregs whereof the wicked ſhall drink. He did not quarrel or ſtrive to eſcape deaths hands: He kiſſed the black rod, yields to Gods Mace, without any harſh reſentments, he gives quiet and full ſeizin, ſaying, 'tis the Lord, let him do as ſeemeth him good. *Non tamen abhorruit anima à corpore*, he was not diſpleaſed with, or weary of his old yoak fellow: He knew his Soul and Body married to part, and that they alſo ſhould meet again: The Body ſaith to the Soul, like a man lying down to ſleep, farewell, my Dear, till the morning; the Soul

ſaith to the Body, as a man going a long voyage, My Dear, farewell, but after a few months I purpoſe to return.

Iſrael doth not capitulate or proffer terms for a renewed leaſe, but is willing to give in his old, willing to exchange his rural Cottage, for a royal Palace, his dark, narrow houſe for one more large, lightſome, and commodious: The Muſician is willing to change his worn, cracked, unſtringed inſtrument for a new one: So the Seaman, to exchange his crazy weather-beaten ſhip, for one new and ſtrongly built. He knew his times to be in Gods hand and diſpoſe: *Socrates* dying ſaid to his friends, that the Gods only knew whether 'twere better for him to live or die. He was not *dubiæ juriſdictionis* 'twixt the Colliſions of Faith and Fear, but could ſay as *Paul*, *I know whom I have believed, and that he is able to keep what I have committed to him.* The Child is willing to put the precious jewel into its Fathers hands, to be ſafely laid up in his Cabinet for it. He ſaw death flying to him, as a Dove with an Olive Branch of peace, and not like an Eagle to make a prey of him. He ſaw it a Friend to invite home, not as an Enemy or Purſevant of offended, avenging juſtice; as a Ferry Boat to waft Gods children over to their Fathers houſe.

The

The ſinner would fain flee out of his hand, *Job.* 27. 22. he believes he ſhall not return out of darkneſs, he feels ſcaring helliſh flaſhes in conſcience; ſees the black Dog in his Chamber: Looking backward, he beholds a diſmal train of lies and oaths, and a ſinful unprofitable life: Looking forward, he hath the proſpect of eternal fiery flames; looking inward, there is an helliſh heap of ſin, and a wounded gnawing conſcience; looking upward, there is an holy incenſed Almighty God: There is *a dreadful ſound in his ears*, the ratling of Hells Chains, and the ſmell of its loathſome ſulphur is in his noſe, the ſparkles of the fiery lake oft ſcorch him; Spectrums and Apparitions affright him, much he feels, worſe he fears: *Animula blandula quò vadis.* And I ſaith *Reuben*, whither ſhall I go. *Hinc tranſeundum, quò abeundum. Rebekah* asked, *Wilt thou go with this man?* anſwered; *I will go*: A Believer is willing to go along with death, but the ſinner knows 'twill bind him, and carry whither he would not go. Dying is an act of obedience, not to be performed by children of diſobedience; he that hath no grace in his life, can have no peace at death. 'Tis the oyl of grace that generates the oyl of gladneſs: The noiſe of the doleful funeral knell, the ſight of the Beir or Scull, an hours ſitting

by a dead ghaſtly body appalls them. *Saul* that had a Lions heart, fainteth away: *Belſhazzar* though his concubines and cups were at hand, grows wan, trembles and his joynts knock againſt one another: *Ahab* droops and hangs his feathers, *Nabal* is ſullen like a ſtone, *Judas* burſts aſunder: *Cur hoc quod palles? Cur quis non prandeat?* At a feaſt what fainting bluſhings are there, the blood coming and going overmatch'd with fear? However in a bravado Gulls, and Gallants, when the myſtick ἐνθεὸς of Wines inſpirits them, jeſt at death in their carpet vaunts and Thraſonical flouriſhes, canting to the viol, and playing upon the ſtrings of vanity, and call for death when they think it far off, as *Gaal* for *Abimelech*, yet the leaſt tread of its foot makes them like *Paſhur*, terrours to themſelves, the Jewiſh Doctors fancy that *Abſolom* hanging by the hair ſaw Hell open, and to protract time would not cut himſelf down: *Leporina* pretended to die with her Husband, yet only ſipt of the poyſonous cup, leaving him the dregs, and over-living him, entred the inheritance of a ſecond marriage. Death is ſo terrible that men yield to the greateſt miſeries, mutilations, diſmembrings, and cauteriſings, yea venture to kill their Souls, to ſave their Bodies; *Marcellinus* 'twice caſts in incenſe into the Idol fire,

Ecebolius

Ecebolius turns 'twice; even *Peter* denies, and forſwears: men will live with maimed bodies, and perjured Souls to protract a ſhort Life.

Hence in cool blood, and rational deliberation, every ſinner averts from death; death is ever violent, *Luke* 12. 20. *This night thy Soul ſhall be required of thee*; required, not reſigned: his Soul is haled or forced away, as the Priſoner by the Serjeant, *Job.* 27. 8. as a Sword from a ruſty Sheath, or a Cloth eat intothe fleſh, or the Foot from a ſtrait pinching ſhoe.

But our *Iſrael*, is ſerene, calm without any impatient perturbation, a ſmooth Sea, not deſiring reſpite for a day or an hour: But with *Simeon*, the arms of his Soul and Body filled with Chriſt, could ſay, Now Lord letteſt thou thy Servant depart in peace; or with *David*, Return, O my Soul, to thy reſt. He ſaw a bleſſed train of good works, prayers, piety and charity following him; and glorious Angels with open arms and acclamations of joy, ready to conduct him into an everlaſting reſt.

5. 'Tis the voice of one ſatisfied, undeſirous of longer living, or of abiding in natures fields.

1. He had a ſatiety and fulneſs of Nature;

the glaſs of his Life was leiſurely run out, its thread ſpun to its length: The fruit hung on the tree till fully ripe, that he came to the grave in a full age; *like as a ſhock of corn cometh in, in his ſeaſon, Job* 5. 26. He had *Davids* bleſſing, With long life will I ſatisfy him, and ſhew him my Salvation, *Pſal.* 91. laſt. *Abraham, Iſaac, Job,* were full of years, *Gen.* 25. 8. *Job* 42. 16. had as many as their backs could well bear, their candle was not blown out, nor quenched with overflowing moiſture, but burnt in the ſocket wanting moiſture. The ripe fruit was ready to fall, and the corn to ſhule in the field. And as the child perfected in natures ware-houſe, when the mother hath gone her full time knocks to have the doors unbolted; ſo were theſe Saints deſirous of a larger liberty:

Juvat in immenſo ſpatiantem vivere cælo.

Iſrael had eat and drank at natures table ſo fully, that he deſired not a morſel or draught more. His ſun did not ſet at noon: Many as early Bloſſoms drop away, much corn is ſtryed in the green hoſe; many roſes pluck't in their green cups: Some have but ſhort warning; the laſt month treads on the heel of the firſt, but *Iſrael* had fully compleated his journey, had many warnings, that now he had nothing to do but to die.

2. He

2. He had a ſatiety and ſurfeit of ſpirituals, enrich'd with graces, comforts, & heavenly experiences: He had long ſailed from port to port, till richly laden with the ſpoils of the Eaſt, knowing what 'twas to be transfer'd from nature to grace, he longed to be transfer'd and transformed from grace to glory, from glory to glory: The delicate dainties he had taſted at Gods table, and ſweet draughts, he had been revived with in his wine-cellar, made him long for the immediate fruition of that fullneſs of joy, that is in the Lords preſence, *and pleaſures that are for evermore*: The warm rays, through the creviſe of holy duties, made him long to ſee the Sun, the refreſhing ſtreams made him thirſty for the fountain: *Domine, moriar ut te videam.* The *Gauls* having taſted the Vines of *Italy*, were unquiet till they poſſeſſed the whole Land. *Moſes* from the promiſe of an Angel to go with him, grows upon God for his own preſence, and yet unſatisfied cries, Lord, ſhew me thy glory: *Paul*, raviſhed into the third Heavens, breaths out his, *cupio diſſolvi*, I deſire to be diſſolved; the few hours he had in Heaven, made him deſirous of that immediate viſion that ſhould never end, never be intermitted or interrupted, and made him think the time paſſed away ſlowly, finding his paſſage delayed. The Child filled is willing

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to be undressed after a full meal that does not rise in their stomach, Saints are free to die, to go to bed. A full stomach hinders natural rest, not Spiritual: The fullness of the Earths things, makes unwilling to die, but the fullness of spirituals makes unwilling to live. The break-day of glory appearing, the delicious foretasts, the joyful prospects, the precious handsels, and waffs of joy, the delighting feelings, and fixed preconceived hopes of eternal felicities, make holy Souls impatient to be gone, and ready for the first ship that will transport them to that other world, *à deliciis ad delicias*: The sight of divine glory breeds a strange alienation of mind, from superintending the trivial matters of this world, and enflames with ardent transports of flaming affections, to be where all shall be consummate: *Claudimini, claudimini oculi mei, nihil jam pulchrius amplius videbitis*: O my eyes, be ye closed, you have seen the best on Earth, hasten to see the best in Heaven: 'Tis good, say the Disciples to be here, but 'tis best being above: πολλῷ γὰρ μᾶλλον κρεῖσσον, *Phil.* 1. 23. Though to the Martyrs Life was sweet as to others, though nature was sensible of pain, how much unconcern'd were they with sensitive comforts or pains, having the feelings of the joys of another world, to the vexation of their torturers,

and

and enliv'ning of their followers? When evidences are clear, experiences freſh, and full, frequent communion ſincerely maintained, and their work is diſpatched, their cry is, Ariſe, let us go hence.

6. 'Tis the voice of one taking his leave, and laſt farewell of his dear Relations, leaving a place he ſhould know no more, going to a long home, whence he ſhould not return, *Job* 7. 10. 14. and 12. Death is a departing, and that once for ever, not to be multiplyed by a fancyed Tranſmigration of Souls, *Heb.* 9 27. *Job* 17. laſt. The Body goes down to the bars of the pit, there all are barr'd, and locked up faſt, the Spirit returns to God that gave it. Sinners depart leaving all their good things behind them, their down beds, their rich bags, and coſtly buildings, carrying only their ſins with him: *Hîc divitias amittunt, peccata portant:* The Seive lets go the Flower, and keeps the Bran. Saints depart, leaving all their evil things behind, ſhaking off their vipers, and carrying their good things, their goodworks and graces with them: Some graces go formally as love and joy, 1 *Cor.* 13. laſt; others vertually: acts are tranſient, but the vertue is eternal, *Luke* 16. 9. that with open arms receive into everlaſting habitations. O joyful exchange. *Felix mutatio, uberrimus quæſtus ubi*

pro mundo cœlum, to leave Earth for Heaven; witneſs Mrs. *Drakes* Divine tranſport, having a bright morning after a long night of gloomy deſertion, after Mr. *Dods* prayer, ſhe cries out, O, O, O, what is this? *I am undone, undone undone*, I cannot ſtay, let me be gone, Father, Mother, Husband kiſs me, and let me take my farewel, Angels ſtay for me, the Crown is ready, he is come, he is come, weep not, but rather rejoyce.

2. The reaſons why Gods *Iſrael*, or the godly muſt die.

1. *Iſrael* muſt die becauſe there is ſin, that cries for the fulfilment of the antient threatning, *In the day, thou eateſt thereof, thou ſhalt ſurely die*: Sin and death are couples, go chained together: Death had lain aſleep for ever, if not enlivened by ſin: The Sithe had had no Edge, if ſin had not ſet it on: It had been unborn for ever; The Sword had never been drawn out of its Sheath, *Rom.* 5. 12. *James* 1. 14. *Pelagians* and *Socinians* to evade original ſin, will not have it the puniſhment of tranſgreſſion, but *naturalis conditionis conſequens*, the conſequent of mans natural condition, as made of mortal, brittle materials, tempered with elementary, fading qualities: True 'tis, what God made he can unmake, he can unpin the Tabernacle he ſets up; yet his own Almighty will,

will, who worketh all things after the counsel of his own will, could have preserved these contrary elements from quarrelling upon Earth, as he did in the body of Christ after his Resurrection. Man at first was neither absolutely mortal or immortal, though mortality lay in the condition of nature, yet death was only on the supposition of sin. Man had a *posse peccandi & moriendi.* As he might sin, he might die: Humane Nature in *Adam* contracted a debt, and all must be arrested for it: The Blood was tainted to the dammage of the whole Family, though not for satisfaction, yet for the illustration of deserved justice: Where the garment is stained and sented with the blood of the murtherer, the Blood-hound will fasten. Death found sin on a sinless Saviour, and pull'd him down to the grave: All in a measure, though for other ends, must hold conformity to him, and by tasting of death, learn to prize him that came to deliver from death and wrath to come: By this the benefit of Christ is enhaunced; nature that attends self-preservation abhors it, and fears the viper though the sting be out, and if not for a Saviours interposure, it had remained as at first an enemy and passage to Hell.

2. The righteous dye that sin may not live. O happy Death! That killest thy self and sin at once. *Goliahs* head is cut off with his own Sword.

Sword. *Hîc præceptum non peccare, ibi præmium.* 'Tis Heavens precept that here we ſin not; 'tis Heavens promiſe and reward that there ſin ſhall be no more, it can't riggle into that heavenly paradiſe: The Law Veſſels were not clean till broke to ſhivers: The People were unclean till even: The wall was pull'd down to deſtroy the Leproſy, and the fig-tree *Epiphanius* ſpeaks of incorporated into its joynts. Death is the Red-Sea, where the *Egyptians* are drown'd, never to be ſeen more. *Pia proles quæ devorat matrem,* ſin was the mother of death, the Daughter buryeth the Mother full ſore againſt her own, and the Devils will. Sin comes in at the Marriage of Soul and Body, and departs at their divorce: It doth Saints the kindneſs to rid them of what they would give worlds to be rid of immediately; on diſſolution there is impeccability and impaſſibility to the Soul, it ſhall never ſin nor ſuffer more. The *Perſians* had an hunting day call'd *vitiorum interitum,* for the killing of venemous creatures. Death takes away a ſinners Soul, and a Saints ſin. *Peccatum erat obſtetrix mortis, & mors eſt ſepulchrum peccati.* The Death of the Body delivers from the Body of Death. *Per quod poteſtatem habuit victum eſt.* Death is welcome, not as the end of trouble, but as the end of ſin: Filthy Garments put off, and White

Robes

Robes put on. 'Tis ſin makes life uneaſie: Old Mr. *Cowper* ſaid, I have ſought death with tears, not from impatience, or perturbation, but as weary of ſin, and afraid of falling into it. A Gentlewoman trembl'd at her reviving from deaths ſentence, becauſe returning to a world where ſhe ſhould ſin again. The Grave to the Body ſhall be as the Fullers Sope, to waſh out its ſtains; and as the Dyers fat to ſtrike in an Orient Dye, into the Souls bridal apparel; in this withdrawing room it ſhall be new turken'd, and faſhioned, fitted for an Eternal Marriage with the Soul and with the Lamb.

3. The godly die, that being godly may not hinder them of their chief deſires, and trueſt happineſs: Days here are few and evil, 'tis deaths kindneſs to ſhorten them: If hope were only in this Life, of all, the Saints were moſt miſerable, becauſe, beſides the calamities that are the common appendages of humane nature, they are under ſpecial conſignations to the Croſs for Jeſus ſake, expoſed to the keeneſt malice, of Men and Devils, becauſe they are Chriſtians. Hence death is put into a Chriſtians inventory of goods, *inter peculia*, 1 *Cor.* 3. 21. Happy they would be; without this that gives delivery and ſeizin, they cannot be. Bleſſedneſs bears date from dying in the Lord, *Rev.* 14. 13. dying days are the γενέθλια, *natalitia*, birth-days

days of holy Souls: Now Saints are happy, but then all is pure, fixed, and conſummate; all is now mixed Wine daſhed with Water; Chaff mixed with Wheat, Smoak with Fire, Unbelief with Faith, their Pillar is Cloud and Fire, their day made up of Morn and Even. *Ambigendo confidunt, & confidendo ambigunt*, they doubt and believe; believe and doubt: The Tide is coming and going; The Sun riſing and ſetting: But then all ſhall be glorious and unalterable without ſhadow of change: The change from Nature to Grace is marvelous, I was a Perſecutor, I was a Blaſphemer: But the change from Grace to Glory is far greater, when Saints ſhall be ſo unlike themſelves and what they were, that they ſhall ſtand amazed at themſelves in their new dreſs, as if they were not the ſame perſons. Religion will do none ſo much harm as to keep them long under ſevere Tutors, Governours and Harſh Taſkmaſters; or as to keep them long from their glorious Inheritance, and the Boſom of Chriſt: The greateſt demonſtration of divine love would be wanting, 'twould for ever diſhearten from godlineſs, if men ſhould fare the worſe becauſe they are better than others.

4. The godly die, that the Seas of mutual interchangeable loves may meet in one ſtream, that the Partition Wall 'twixt two Lovers may be

be broken down. Chriſt and his dear Spouſe Love one another too much to be long aſunder: The Spirit ſaith, come, the Bride ſaith, come, come, Lord Jeſus, come quickly. *Davids* Bowels Yern for *Abſolom*, and he longs to ſee his Fathers Face; a Mediatrix may eaſily bring both together. Bleſſed Jeſus raiſeth deſires and expectations in holy hearts to enjoy him; his death and prayer in Heaven, is, that they may live together, *John* 17. 24. *Father, I will that thoſe that thou haſt giv'n me be with me*; ſo ſaith the Omnipotent Son to the Omnipotent Father, I *will*. He went to Heaven as their πρόδρομος, *Heb.* 6. 20. and repreſentatively, they ſit in heavenly places in him. In Heaven he is to prepare a place for them; ſhall all this coſt and care be loſt? *Abraham* reſcues his Brother, *David* his Wives; will not the Redeemer reſcue his afflicted Spouſe? Hath he brought an Inheritance for himſelf and his Heirs; bequeathed it in his Teſtament; does he live to be his own Executor, and will he not poſſeſs his Children with it? The Saints have left all for him, the world is an enemy to them for his ſake, their ſuperlative eſteem is, *Whom have we in Heaven but thee*? their cry is, *Lord how long*, why ſtay thy Chariot Wheels ſo long? Lord thou haſt made us for thee; and our heart is unquiet

unquiet till with thee: We can put into no other harbour, *when ſhall we appear before thee?* Surely nothing ſhall long keep apart theſe dear and Ardent Lovers, where the exile of either is a wound to both.

5. The godly muſt die to make room for godly ſucceſſors. There is not room enough on the narrow table of this world at once for Gods Plate to ſtand upon: Many are to Act their part on the Stage, and ſome muſt go off. Many Stars are to ariſe and Shine, ſome muſt ſet. *One generation paſſeth, and another cometh, Eccleſ.* 1. 4. all Gods Children can't be hudled up in one room. One ſhall not do all the work, nor bear all the glory, or golden pennies; ſome are to come in at the third, others at the ſixth, at the ninth, at the eleventh hour. One ſhall not fight all the Lords Battels, and carry away the triumph: *Ferdinand* ſaid, How had I been Emperour if my Anceſtors had not died? And I muſt die to make room for others. The Lord orders that ſome of *Moſes* honour ſhould be put upon *Joſhua*, *Num.* 27. 19, 20. *Elijah* aſcends out of ſight, and drops his Mantle on *Eliſha*, *David* prepares and makes room for *Solomon*, *John* admits a veil that Chriſt might ſhine, abates his trade and leaves his Cuſtomers to a worthier hand: Princes call home one Embaſſadour to ſend out another:

Chriſt

Chriſt himſelf ſteps aſide to make way for the Spirit. Saints ſhall go Sharers in Work and Wages, that all may rejoyce together, and one without the other may not be perfect, *John* 4. 36. *Heb.* 11. 40.

6. *Iſrael*, the godly muſt die to reap the harveſt of Chriſts and their own labours. Shall the great price of Chriſts blood be ſhed in waſte? Shall he make preparations in Heaven, & in the heart, to make meet for a bleſſed eſtate, in vain? *John* 14. 3. 2 *Cor.* 5. 5. *Col.* 1. 12. Shall a Mother endure hard labour, and not have the pleaſure to fill her arms with her Child, and to dandle it at her Breaſts? What will become of the Fathers promiſe, *he ſhall ſee of the Travel of his Soul and ſhall be ſatisfyed*? Shall he plant a Vineyard, and not Eat of the Fruit? Tread the Olives and not be anointed with Oyl?

Shall Chriſtians labour in vain? Plough and ſow in tears, and not reap the ſheaves of joy? Shall they ſigh and not ſing? Pray and not Praiſe? Shall Corn be ſown and ſhule in the Fields?

Behold, I Die.

This word *Behold*, ſtandeth limited in its own bounds, to enjoyn a ſtop, ſtay and pauſe of conſideration, a ſtand ſtill of obſervation, the matter is remarkable. When *Amaſa* was ſlain, the Hoſt of *Iſrael* ſtands ſtill, 2 *Sam.* 20. 12.

When

When an *Iſrael*, a wreſtler, a prevailer with God departs, the Clock of the mind ſhould ſtand ſtill, its weights be taken off: 'Tis time to conſider what times are paſt, and what evil may lie at the door. Conſider of it, take advice and ſpeak your minds, *Judg.* 19. 30. 'Tis an *Higgajon Selah*, a matter worthy of moſt ſerious thoughts of heart.

Obſerv. *When* Iſrael *dieth, it challengeth, it commandeth a great remark.*

David, as a Woman in travel, as a Man nigh murdered, as beſieged men in hazard to loſe all, crys out, *Help Lord, for the godly man ceaſeth; for the faithful fail from among the children of men, Pſal.* 12. 1. And again, *Iſa.* 57. *v.* 1. *The righteous man periſheth.* If a Stud fail, or a Tile fall off the houſe, there is loſs; more if the Pillars fail. If Shrubs and under wood be fel'd, 'tis obſerved, but more if the ſtately Oaks, the Cedars, and fruit-bearing Trees be cut down. Of eminent Chriſtians we may ſay as of *David*, *Thou art worth ten thouſand of us.* The death of the meaneſt Chriſtian is loſs, but more of one honourable, uſeful and excelling. *Iſrael* was *Pater patriæ*, *Pater-familias*, a Father of God's Family and his own; a Patriot to the World, a Prince with God, a bright Star of the greateſt light and magnitude; a Foundation and Root to the Church, no wonder,

der, he ſaith, Behold, the loſs of the ſmall hairs of the head, of one joynt, of the little finger is much, more of a right eye, or right hand, that are directive an d executive for the whole, whoſe abſciſſion or obſtruction endangers all: Hence *David* of *Abner*, *Know ye not that there is a great Man, and a Prince this day faln in* Iſrael? *And I am this day weak, though anointed King*, and theſe men the Sons of *Zerviah* are too hard for me, 2 *Sam.* 3. 38. The plucking out of a ſingle buſh weakens the hedge, more if a ſtrong ſtake be pull'd up. If a ſingle flower be cropt, it diminiſheth the Gardens glory, but devaſtation enſues if the walls be demoliſhed.

1. The death of the godly is obſervable from their excellency, worth and dignity: They are the Excellent of the earth, more excellent than their neighbours; God's earthly Pearls: The Pearl is its own beauty, and the beauty of the Ring where 'tis ſet, and of the hand that wears it. What are a thouſand Pebbles to one Pearl? What are a thouſand glittering Gloworms, or twinkling Candles to one bright gilding Star? Saints are called godly of God; Chriſtians of Chriſt; ſpiritual of Spirit; wholly of heavenly extraction, Blood Royal: In relation to God, they are his Children, as *Abraham* his friends, as *Zabud* the King's friend;

as

as *Naaman* great with their Master, his Throne, his Crown, and Diadem of Glory; Apples to his eye; a Crown to his head; Signets on his hand; Seals on his heart, his Lot, Portion, Inheritance and Care, his dwelling-place, his Palace, his Court. *Cum boni, cum casti congregantur, non factio dicenda est, sed curia.* What is God the better or richer for the prophane world? He dwells between his *Benjamin*'s shoulders; they are his houses, his buildings, where his honour dwelleth; his Gardens for pleasure to walk in; his precious honourable Elect ones *mundo rejectanei, deo electi*, the worlds reprobates, but Gods chosen; Doves to him, though Ravens in the worlds eye, his beauties, though the worlds blacks, not only gracious, but glorious: *His excellency is over* Israel, Psal. 68. 34. *Quo Michal offenditur deus delectatur.* His incarnate Roses, lovely Lillies, Plants of renown, polished shafts, a people of whom the world was not worthy, though in Sheep Skins and Caves. The seventy Souls that went down to *Egypt*, were of more worth then the seventy nations.

In relation to Christ, they are his Members, his Bride, and Spouse, *quia amor illis semper est recens*, his Joy, his Fulness, his Fellows, his Joynt Heirs, his Purchase that cost him more then all the world, the Messengers of the

the Churches, the Glory of Christ, his Life-guard.

In respect of the world, they are as *Jabez*, more honourable than their Brethren; like *Davids* worthies, wearing the garland of honour from all the rest; a kind of first fruits, the prime, top, and sanctification of all, dedicate unto God; the Cream of the World: The gay Flowers and Corn gone, the rude Soil only remains; the Hangings, and Windscot gone, the Rough Clay Walls, Venemous Spiders and Rotten Posts appear; the clear water gone the mud and toads remain.

However Religion may be a brand of infamy, *vel nomen pium reatus*, the mark of malice; O the honour of Christ among a Christian People, *ubi religio ignobilem facit*, where Religion renders men uncapable of preferment, and to be advanced must do something *brevibus gyaris & carcere dignum*.

However men immerst in sensualities and debaucheries, the Spawns of *Bacchus*, transported with passions, overdriven with flatteries and malicious instigations, have set themselves to destroy the honour of God in his people, giving liberty to all things but to piety, *Omnia cum liceant non licet esse pium*; Yet it hath not been alway in their Power to frame Opinions of things, and Persons as they lifted:

But

But in certain ſeaſons and exigences have cryed *a breach* before *Joſeph*, and with *Haman* in doing them publick Reverence, to put the Royal Apparel on hated *Mordecai*'s Back, owning them to be the bleſſed of the Lord, and with *Saul* confeſſing; *David* is more righteous than I. *Fas eſt & ab hoſte doceri*; even *Balaam* deſires the death of the righteous, and bloody Perſecutors have built the Sepulchres of the Prophets, as *Cæſar* did *Pompeys*; *Colebant mortuos, quos nollent ſuperſtites. Eandem virtutem & oderunt & mirabantur.* Thoſe Princes that conſign'd *Daniel* with his Fellows to the Lions Den, and the flaming Furnace, at length declare for them, and their God, conſigning others that would not ſerve that God to be cut in pieces, ſo beneficial was the patient fidelity of thoſe men to thoſe great Kings, ſo long deceived by their idolatrous Sorcerers and Nobles. *Pertinax veritas prævalebit.* The Sun at length rends the Veils and Masks of the Foggy Clouds.

Tho Religion hath ſometimes been a bar, and caveat to honour, and men have fawned, ſlavered, made themſelves fools, yea beaſts to get into the ſtirrup and ſaddle of dignity; yet by the ſuffrage of wiſe men, by the vogue and experience of men in general, piety and vertue have been the ſureſt Foundations, and Step-ſtones

Step-ſtones to ſecular Dignities: *With Kings are they on the throne, Job* 36. 7. Witneſs *Joſeph, Moſes, Obadiah, Nehemiah,* and *Daniel* with his fellows. So dear Saints are to the Lord, that he ranſacks all the wombs, treaſuries, and ward-robes of Nature, as once he did *Egypt* of his Jewels, to embroider their glory: So *Conſtantine* undreſſed his Empire to enrich his *Conſtantinople.*

The God of Nature gathers from all things natural and artificial, to illuſtrate his Angelick Candidates, that ſhall be his companions in glory to all eternity. Among Inanimates they are Pearls, Springs, Jewels; among Vegetatives they are Roſes, Lillies, Olive and Cedar Trees; among Senſitives they are Sheep, Doves, while the wicked are called Dogs, Swine, Foxes, Thorns, Dung and Droſs, a Sea caſting out Mire and Dirt: Among Artificials they are Gardens, Buildings; a People preſerved and nouriſhed in a different way from all the world: For theſe God divided the Seas, and made them ſtand up like Walls of Braſs: For theſe he made the Stars to Fight in their courſes, and the Sun to ſtand ſtill as in the valley of *Gibeon,* and the Moon in the Valley of *Ajalon,* and made the fiery Furnace and enraged Lions to ſuſpend their fierceneſs; theſe he feeds with the Body and Blood of his deareſt Son. No wonder

wonder now, that at *Iſraels* Death, 'tis ſaid, behold, the Beauty and Crown of the World is faln, the Inſcription is *Ichabod*; and what ſhall be ſaid, when the glory of God is departed?

2. *Iſraels* death is obſervable from its ominouſneſs, *Iſai.* 57. 1. *Pſal.* 12. 1. *Mich.*7. 1. *Wo is me, for I am as when they have gathered the Summer Fruits, as the grape gleanings of the vintage, there is no cluſter to eat: My Soul deſired the firſt ripe fruits, Methuſelah* dies, *Noah* is Arked, and the Flood comes, *Gen.* 15. 13. 15. *Abraham* goes to his Fathers in peace in a good old age, but his ſucceſſive ſeed is afflicted four hundred years. *Lot* gone, fire is rained down from Heaven. The Great Eclipſes of the Heavenly Luminaries are Prognoſticks of evil to the Earth. *Iſrael* got over the Red-Sea, the reflowing waters drown the *Egyptians*: The Garden is laid waſte, if the Fragrant Flowers and Fruitful Trees be tranſplanted: The Corn Inned the Beaſts are let in: The Wheat Threſh'd the Straw is caſt to the Dunghil, and Chaff to the Fire. If the Banks be down the Waters overflow: The vertuous liquor ſqueezed out, the dregs are rejected: The King gone with his Furniture, the Court breaks up: The inhabitant and houſhold-ſtuff gone, the houſe and ground run to ruin: The peg or nail falling, all that hung

hung thereon falleth: The Root periſhing the Branches wither: Foundations deſtroyed the houſe haſtens to ruin: Springs fading the Channels are laid dry: The official parts of the Body decaying the Members waſte: The Shepherds ſmitten the Sheep are ſcattered: The Centinels dropping down dead, who ſhall give warning? The Wolves, ſaith *Paul*, will break in when I am gone, and of your ſelves ſhall men ariſe ſpeaking perverſe things, to draw Diſciples after them. *Scipio* dead *Metellus* ran to the *Forum*, crying, *Concurrite cives, mœnia veſtra corruerunt*: Aſſemble, ſtrengthen your ſelves, your Walls are faln. *Ziſca* dead his Soldiers call'd themſelves Orphans, *Iſai.* 3. 2, 3. deſolating calamities at hand, the honourable man, the Counſellour, the Eloquent Oratour the man of War, and the Prophet with the prudent are taken away: *Auſtin* dead the *Vandals* beſeige *Hippo*, who prayed it might be ſpared, or he removed; *Pareus* dead *Heidelburg* is taken. Evil intended to the World, the godly *are taken away from the evil to come*. *Joſiah*, *Hezekiah* in Heavens tenderneſs are taken away before the ſtorm came: The Child is put to Bed night coming on; and is ſnatched out of the way when the wild Bull is let looſe: The Mothers Breſt to be launched or cut off, the tender Child is put into another

Room. *Felix Nepotianus qui hæc non videt*: *Abraham*, ſay the *Jews*, died the earlier, that he might not ſee the wickedneſs of his Grandchild *Eſau*.

3. *Iſraels* death is obſervable from the perverſe miſchievous uſe ſinners make of it. *Eſau* reckoned on a bloody Sacrifice after his Fathers Funeral. The Sun ſet, the evening Wolves and Bears, Thieves and Murderers are abroad, *Job* 24. 13, 14. *Pſal.* 104. 34. *Pſal.* 59. 6. They return at even, they make a noiſe like a Dog. The Sons of *Jacob* fall on the *Shechemites* when ſore, *Gen.* 34. 25. *Amalek* falls on the Hind-moſt of *Iſrael* when Feeble, Faint, and Weary; *Ahitophel* purpoſed to fall on *David* when weary and weak-handed, 2 *Sam.* 17. 2. The witneſſes ſlain, Antichriſt makes merry, and danceth about the Grave: The Sun ſetting *creſcunt umbræ*, 'tis the time for Idolatrous ſhadows to encreaſe, The Saints night is the Sinners day: Their Faſting days the wicked's Feaſting days; their Mournings the ungodlies Triumphs: *Pharaoh* joys ſeeing *Iſrael* entangled; Let us purſue and overtake, the day is ours. The Deer wounded all puſh at him, *Pſal.* 41. 7, 8. *All that hate me, whiſper together againſt me.---- An evil diſeaſe*, ſay they, *cleaveth faſt to him; and now that he lyeth, he ſhall riſe no more.* Chriſt dying,

dying, in the proſpect of dangers, committeth his Mother to Faithful Cuſtody; and knowing the advantage the World would make of his abſence, lodgeth his dear Diſciples in the Fathers Boſom, *John* 17. 11, 15. The Lords People gone ſin breaks out: The Horſe unreined of its Bridle runs Wild: The Pilot gone, the Ship, wanting Steerage, runs a Drift; when the Ranks and Files are broken, the Enemy pours in. The Hem torn off the Garment unravels, *Deut.* 31. 27. *I know thy Rebellion and ſtiff-neck*, ſaith Moſes, *behold while I am yet alive with you this day, ye have been Rebellious againſt the Lord, and how much more after my Death?* *Tiberius* was of untainted reputation in the days of *Auguſtus*, and in the days of *Druſus* and *Germanicus*, feigning the vertues he had not, till got out of the reach of contradiction, and then became acceſſary to Notorious Villanies. Hopeful Children got from under their Tutors, Governours and Parents Eyes, grow Profligate Prodigals, and fall greedily to the Diſhes and Liquors they dearly loved and longed for, that they durſt not ſip or taſte of; like the Dog, that forbears what his Teeth water at, ſeeing the Cudgel in the Maſters hand. What a bad uſe did *Joaſh* make of the Death of *Jehojada*, growing Vile and Obſtinate?

4. *Iſraels* Death is obſervable becauſe of the harder burden and encreaſed tasks, that lye on the Hands, Hearts, and Shoulders of Survivors. The fewer labourers the more work. Thence *Elijah* departing, *Eliſha* prays a double Portion of the Spirit, not in pride to excel, but from the ſenſe of hard ſervice and greater dangers. *Paul* joys at the recovery of *Epaphroditus* his fellow workman, *Phil.* 2. 27. *The Lord had mercy on him, and not on him onely, but on me alſo. Elijah* mourned that he was left alone. Let not him boaſt that puts on his harneſs, but he that puts it off. *Moſes* to encamp in the Wilderneſs would by no means part with *Hobab*, for that he might be to them inſtead of eyes, *Num.* 10. 31. If the ſtays of the Tribes be gone inevitable ruin followed. *Moſes* was a ſtrong man, yet needed *Aaron* and *Hur* to uphold his hands. The fewer Props and Pillars the greater is the Streſs: When a great Harveſt was to be Inned the prayer was, Lord *ſend forth more Labourers*. *Martha* crys that her Siſter might help her. If one ſtone after another falls out of the building, the ruin of all is threatned. 'Tis dangerous being left alone: *Eve* alone is tempted: *Dinah* alone is raviſhed: Chriſt knew the benefit of good encouraging company, ſending out his Diſciples two and two: One ſleeping

ing the other canjog him: One falling the other can raiſe him up: One cold or dull, the other quicken and warm him: Houſes ſtanding alone are eaſily rob'd: One Coal alone quickly dies: Suitors ſet on Maidens Parents abroad: *Iron ſharpneth Iron*; *So a man ſharpneth the Countenance of his Friend*: the Cherubims looked one another in the Face: Our Almighty Saviour carryed two into the Garden with him: How ſad is it to ſee *Davids* ſeat empty?

5. *Iſraels* Death is remarkable from the bleſſing and uſefulneſs he is deſigned unto.

All good is communicative. *Bonum eſt ſui diffuſivum.* The Celeſtial Bodies, the Sun, Moon and Stars, tranſmit their Light and Influence to Inferior Bodies: The Earth reſtrains not its Seminal vertues; the Sea that Womb of Waters diſperſeth its Streams to refreſh the Earth: The Official parts of the Body fitted in Nature, for the great Functions of Life, are for Common good; as the Head the Seat of ſenſe, the Liver that Red-Sea of Blood, the Heart the Forge and Source of Spirits, the Stomach that Kitchin, where ſuſtenance is prepared for the whole Body. Even the Glorious Angels are Miniſtring Spirits. Beſides the private inclinations in all Creatures in their ſeveral Spheres to mind the gratification, preſervationand advancement of their own Nature;

as they are ſociable parts of the univerſe, the wiſe all-governing Creator, hath ſtamped on them in their mutual connexions a readineſs to relieve one another; and in caſe a Rupture in the Harmony and Union of Nature be threatned, they forget their own Native determinate inclinations, and acquaint themſelves with contrary motions to prevent a Vacuity or Schiſm in the whole Body; ſo the Air deſcends, and Water aſcends from their proper places and Motions: One being blamed for neglecting himſelf replyed, ἐμοὶ δὲ μέλει τ πατρίδ& my care is of my Countrey: And the more noble created Beings are in their enriched endowments, ſtill they the more propend to uſefulneſs, *bonum quò melius eò communius*: In this reaſon man the Superiour part of the Creation, and Chriſtians the Superiour part of men, as Stewards are Debtors of the Talents of Nature or Grace, that in their different kinds and meaſures they are furniſhed withal: Some men are Ignorant and empty, and have not wherewith to be uſeful to themſelves or others; ſome are Hypocritical, Heavenly mouthed, not Heavenly minded, like the Apothecaries Gilded empty Gally-pots: Others are Idle or Sullen, and like Beaſts reſtrain their Milk: Others are Subtle and Selfiſh, their own centre εἰς ἰδιοπραγίαν: But as in all Believers the Lord hath lodged

lodged a measure of profiting Gifts and Graces, Christ having no dead Members or empty Vessels, the God of Grace and Nature hath impressed this Law, *Go and multiply*; Occupy till I come; And superaddeth his gracious promise, for all auxiliary strength and necessary supplies to render them Blessings in their Generations, *Gen.* 12. 2. *I will make of thee a Great Nation*, saith the Lord to *Abraham*, *and I will bless thee*; --- *and make thee a blessing*: Every Clod of Earth is the better for that Saint who treadeth on it, *Prov.* 12. 12. *The wicked desireth the net of evil*, to entrap and ensnare; *but the root of the righteous yieldeth Fruit*: The sap runs to distant Branches, that yield Fruit, *Zech.* 8. 13. *As ye were a curse among the heathen, so will I save you, and make you a blessing*; fear ye not, Saints are Store-houses, Treasuries, Monopolies, Magazines, Fountains, a Common-wealth of Blessings and good things: The precious Ointment runs from *Aarons* Head to his Beard and Skirts. *In thee*, that is, in *Sion*, saith *David*, *are all my fresh Springs*, Psal. 87. 7. *Upon, and from* Zion, *the Lord commandeth his Blessings for evermore*, *Psal.* 20. 2. 118. and 26. 128. and 5. 133. and 3.

They are Family Blessings. *Laban* found by experience, that the Lord had Blessed him

for *Jacobs* ſake, *Gen.* 30. 27. *Potiphar* for *Joſephs* ſake, *Gen.* 39. 3. The Poſterity of *Noah*, *Lot*, *David* fare the better for their Parents ſake. *David* having finiſhed his Religious publick Solemnities, *returned home to bleſs his houſhold*, 2 Sam. 6. 20.

They are Bleſſings to Nations, *Prov.* 11. 11. *By the Bleſſing of the upright the City is exalted; but it is overthrown by the Mouth of the wicked*: The wicked have a Peſtilent Stinking Poyſonous Breath: Righteouſneſs exalteth a Nation, *Prov.* 28. 12. 28. *When Righteous men do rejoyce there is great glory, but when the wicked riſe a man is hidden.* The Sun by its diſ-ſhevel'd Rays conveys a Bleſſing near and far of, with its perpendicular and oblique Beams: Iſrael *ſhall be a Bleſſing in the midſt of the Land*, Iſai. 19. 24. *Civitatibus longè thono remotis.* The World without them would be as Meat without Salt, as an Hoſpital without Phyſicians, as the Earth without the Sun.

Saints are Bleſſings upon a Civil Account.

1. For the continuance of the World; it owes its Life and ſtanding to the few godly intermixed upon it. For the ſake of the Divine ſeed, 'tis put under a new dependance and ſubordination unto Chriſt, for his effectuating the

the designs of Redemption Grace, *Gen.* 9. 2. By whose means fear and dread is put upon every Beast of the Earth, and every Fowl of the Air: Otherwise the very stones would fly in our Faces, the Creatures would drag their Bowels after them, and one become the Executioner of the other: The Earth groans to serve sinners, and Justice would soon cut down its Cumber-Grounds as Fuel for Hell, were it not for Christ and Christians. *Leges prægnanti pœnam deferunt.* The Woman would be hanged out of the way were it not for the Childs sake she is big with; Saints live not so much for their own sakes as for others: This World would not have a good look but for their sake: The Lords voice is as *Elisha's* to *Jehoram*; *Were it not that I regard the presence of* Jehosaphat *King of* Judah, *I would not have looked toward thee, nor seen thee,* 2 Kings 3. 14. *David* said I bear up the Pillars. *Portant orbem.*

Saints are the means of the wickeds preservation. *Paul* had the lives of them in the Ship giv'n him as an *auctarium*, Acts 27. 24. *Abraham* had carried it for *Sodom*, if but ten Righteous there; *Zoar* escaped for *Lots* sake: The Tares and Chaff for the Wheats sake. *Egypt* was soon destroyed after Gods first born was

delivered from its Womb: *Daniel* gone, the *Chaldean* weeds were ſoon plucked up.

Saints keep off Judgments: Had it not been for a choice remnant *Iſrael* had been a *Sodom*, Iſai. 1. 9. *Moſes* tyed Gods hand ready to ſtrike, *Exod.* 32. 9, 10. And ſtanding in the gap, kept off the deſtroyer, *Pſal.* 106. 23. *Jer.* 5. 3. The Lord offered it, if there were but a man that Executed Judgment, he would ſuſpend, *Ezek.* 22. 30. *I ſought for a man among them that ſhould make up the hedge, and ſtand in the gap before me for the Land, that I ſhould not deſtroy it; but I found none.* Scornful men bring a City into a ſnare; but wiſe men turn away wrath. Theſe are a Nations Breaſt-works and Bull-works againſt aſſailant dangers: Hoſtages of Peace, pledges of Divine preſence in all interchangeable kindneſſes 'twixt Heaven and Earth.

Judgments begun, Saints are means to allay, moderate, and avert wrath: *Moſes* put a ſtop to the Plague begun, quenched the flaming fire, *Num.* 11. 2. 16. and 46. *Phinehas* executing Judgment ſtaid the Plague, *Pſal.* 106. 30. The poor wiſe man delivered the City from the mighty beſieging Prince: For the Elects ſake evil days are ſhortned. When the

the Graſhoppers had devoured the Graſs, and again when the Lord contended by fire, the Prophet crying, O Lord God, forgive I beſeech thee; by whom ſhall *Jacob* ariſe; for he is ſmall? The Lord was entreated and repented. God forbid, ſaith *Samuel*, that I ſhould ceaſe to pray for you.

Saints are Colledges of Phyſicians, Salves for their Sores, however unkind Legion be to them. *Abraham* heals *Abimelechs* Wife: *Moſes* removes the Plagues of *Egypt*; healeth *Miriam*. The Prophet reſtores *Jeroboams* hand: *Daniel* obtains the reprieve of the Magicians lives, tho unkindly rewarded for it with a fiery Furnace, *Dan.* 2. 15. *David*, *Jeremiah*, *Job*, mourn for their Enemies, *Job* 30. 25. 38. *Pſal.* 13. 18. *Jer.* 20. Little cauſe have the wicked to be ſo angry, their anger is at their beſt Friends, who do them the greateſt courteſies.

Saints are a Nations Defence, Strength, Artillery, and Armoury. *Elijah* and *Eliſha* were the Chariots and Horſemen of *Iſrael*: *Ampliſſimæ dignitatis & virtutis, oratione meliores equitibus & curribus*; doing more by Prayers than by the Inſtruments of War: *Jacob* prevails with God, and *Moſes* over *Amalek*,

lek, precando, non præliando: Prayers and Tears obtain the Victories in Heaven and Earth: *Deum ambimus, cœlum tundimus:* By these holy Souls Besiege God, and storm Heaven: And the Arrows are made to drop from the hands of God and men; these are the Thundering Legions that do exploits. The Christians in the Armies of *Marcus Antonius* fighting in *Almany*, and of *Marcus Aurelius* obtain'd them Rain from Heaven, ready to Perish: Sick *Elisha* leaning upon *Joash* hand, shooteth forth the Arrows of the Lords deliverance, 2 *Kings* 13. 17. *Psalm.* 76. 2. In *Salem* the Lord brake the Arrows of the Bow, the Shield, the Sword, and the Battle, yet no Battles were Fought there: The Saints bind Princes in Chains and Nobles in Fetters of Iron, and execute the Judgments written, these have been the Terrour and overthrow of Puissant Powers, *Zech.* 12. 5, 6. *The Governours of* Judah *shall say in their heart, the Inhabitants of* Jerusalem *shall be my strength in the Lord of Hosts their God:* In that day will I make the Governours of *Judah* like a Hearth of Fire among the Wood, and like a Torch of Fire in a Sheaf, and they shall devour all the People round about. See *Obad.* 18. 4. *Mich.* 13. 5. and 8. *Jer.* 51. 20. *Rev.* 17. 14. *Dan.* 11. 32.

When

When a People are ſecure and aſleep unapprehenſive of their own dangers, the Saints are Centinels upon the Guard, watchmen to give warning, Crowing Cocks to awaken: *Noah* gave warning of the Flood. *Abraham* had notice of *Sodoms* Deſtruction, what is it the Lord doth but he telleth it to the Prophets? The Cocks Crow thick againſt change of Weather. *Joſeph* could propheſie the Famine, and *Daniel* that that Kings dwellings ſhould be amongſt the Beaſts of the Field, *Dan.* 4. 25.

When mercies are wanting Saints have the Keys of Heaven to open, of Hell to ſhut up, of the Grave and of the Womb. *Elijah* had the Keys to unlock and Bar up the Clouds. 'Tis *Iſrael* obtaineth *pluvias benedictionum*, the ſhowers of Bleſſing, *Ezek.* 34. 24. Theſe are a Nations Riches, *deliciæ Chriſti, divitiæ mundi*, *Hoſ.* 2. 23. The loſs is great, when hundreds and thouſands are withdrawn from the publick ſtock.

In Arduous Exigencies Saints are the beſt Comforters and Counſellers: The Admirals that carry the Lights in a dark night. *Saul's* Servant tells his Maſter at a loſs for the Aſſes, of a man of God, an honourable man

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in the City whoſe words all came to paſs, 1 *Sam.* 9. 6. *Job* was eyes to the blind, and feet to the lame; he ſate chief, and dwelt in the Army as one that comforteth the mourners, *c.* 29. *v.* 15, 25. Theſe can guide in untrode paths when bewildred, and not knowing what to do; can ſteer the Ship in a ſtormy night, interpret dark Texts of Providence, unriddle its myſteries, can ſtrengthen ſad hearts, and aſſwage grief by their moving lips, *Job* 16. 5. 2 *Sam.* 20. 18. *They were wont to ſpeake in old time, ſaying, They ſhall ſurely ask counſel at* Abel, *and ſo they ended the matter.* Theſe are the true *Abel*, the City of wiſe men that have the Tongue of the Learned, beyond *Ahitophel* for Oracles of wiſdom.

In all great Affairs in Church or State, none are like theſe; ſeldom does the Lord any thing without them, or but for their ſakes.

In Civil Affairs, who like *Joſeph*, *Mordecai*, *Daniel*? The *Romans* took men of an excellent ſpirit from the Plough and Turnip-gardens to conduct Armies. 'Tis a ſolliciſm in Government, that is, *alicujus excellentiæ teſtimonium*, an indication of worth, when worthy men *imperio digni*, fit to be at Helm, live and die in obſcurity; and wicked men, *ſervire digni*,

ni, fit to rub Horſe-heels, are advanced to Royalty. The *Spartans* would not receive a wiſe projection from a leud man who hit on it, but would have it at ſecond hand propoſed by a man of worth, *Neh.* 7. 2. *Exod.* 18. 21. *Eccleſ.* 10. 17. *Bleſſed art thou, O Land, when thy King is the Son of Nobles, and thy Princes eat in due ſeaſon, and not for drunkenneſs.* Drunken heads cannot carry the body ſteady, nor direct the hands in uſing Tools without danger; *anima ſicca ſapientiſſima.*

In Church Affairs none like holy men. The Jews ſay the Keys of the Temple were laid at night under *Solomons* head: they had need lye under a wiſemans head. *Difficilis eſt tractatio alienæ conſcientiæ*, medling with Conſcience is a great Art. The Hebrew Doctors obſerve that Propheſie reſts only on good men: *Balaam* taken a while out of the Devils hand had a rapture but tranſient.

Miniſterial Veſſels are anointed with Oil, *Exod.* 40. 9. Men rowing to Hell will hardly get their paſſengers to Heaven. They that keep the charge of God's Houſe have the promiſe of employ among them that ſtood by, *Zech.* 3. 8. Not meant of Angels that are yet directive and conſervative about the Temple,

graven

graven on its Walls, 2 *Chron.* 3. 7. but of the Remainders of them that escaped and were not tainted with Idolatry: for the Priests tainted with Idolatry were excommunicated from their dignity, *Ezek.* 44. 12. 14. *Ecclesia olim Episcopos & Presbyteros lapsos privabat officio sacerdotali, & sæpe reducebat ad communem Laicum, C. A. L.*

Nevertheless the Lord hath his Soveraign Prerogative Liberty to make use of bad men. The workman is the better Artist that can work well with bad Tools. The Lord will convince Saints, that he can rule the world without them, and shame such, as when in place corrupted themselves, and warped from the integrity of their interest.

Saul is among the Prophets. *Cyrus* is Gods Shepherd. Ravens feed *Elijah*, and oft good seed is sown with a dirty hand. And as the Fowls of the Air take shelter in the Boughs of the grain of Mustard-seed grown to a Tree; so carnal men have been a Sanctuary to Gods people; leaves are defensive to the fruit, the chaffy husk to the Corn, the thorn Hedge to the fruitful Field, and the Mud-wall to the Garden. The Lord can work straight with a crooked rule.

The Godly are Spiritual Bleſſings.

Behold, ſaith *Iſrael*, no wonder, he being the Ark wherein the Church ſailed, and was preſerved; how fatal was it to ſee this Ship daſh upon the ſhore or rock of death? to ſee the root of the Trees, and Flowers of Paradiſe periſhed? to ſee the Foundation or Corner Stone overturn'd? to ſee a Fountain dried up?

'Tis the Saints that are bleſſings to the Church and to the World, *John* 4. 22. Salvation is of the Jews. *Pſal.* 118.26. The Lord that made Heaven and Earth bleſs thee out of *Zion*. Theſe are the great Inſtruments to advance the Kingdom of Chriſt, and to demoliſh Satan's; the people that keep the Crown on Chriſt's head; that as Peers at a Prince's Coronation in their reſpective ſtations and Dignities aſſure the ſupportation of his Royal Reign. 'Tis by them the life of God and godlineſs are maintained in this world.

'Tis by them, and for their ſakes the Word and Ordinances are continued. The Sun ſhineth for the ſake of them that have eyes. The Rain falleth for the ſake of the fruitful Land, though *ex abundanti* there be an over-plus,

μέτρον

μέτρον ὑπερεχόμενον, a measure of Divine bounty running over: Were it not for the Elect to come in, the Lord would soon shut up Shop: If no more Customers, the Market would be soon at an end; She that is the Bride hath the Bridegroom, and the goodly Dowry: Though the Guests, the Servants, and Standers-by have some benefits, a Ribbon, or a Garter, and the sound of the Marriage-musick, the leavings and reversion of their Trencher, which transient by-comforts are present *levamina*, reliefs to them, without which Earth would be a kind of Hell.

Saints joyned in Communion together are as Stones in the Arch, supporting each others: As Orient Pearls, or Globes of light reflecting their glories upon each other: As the Strings of a well-tuned Instrument making melody to the Lord, and to one another. To them suits the *Pythagorean* description of a well-formed Family, where there is an ἐξάρτυσις, integrity of parts, and set number of Strings, and συναρχγὴ, an apt composing and joyning all together, and an ἅφη μυσικὴ, a skilful touch to make the melody; this is that ἁφὴ and σύνδεσμος, the joynts and bands by which the Body of Christ encreaseth the encreasing of God, ἀυξει τὴν ἀυξησιν τῦ Θεῦ, *Col.* 2. 19.

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The Godly are the great Oracles of wiſdom, *Bibliothecæ materiarum*; that made *Antigonus* ſay at the death of *Zeno*, *Quale virtutum Theatrum amiſi?* What a Theatre of Virtues have I loſt? Theſe are the lights that illuminate the dark Dungeon of the world, that elſe would be a diſmal Abyſs, as diſconſolate *Egypt* in thick darkneſs: The ſecrets, the deep things of God, the myſteries of the heavenly Kingdom are with theſe: The burning Glaſſes that concentrate the Beams of the Sun of Righteouſneſs and reflect, tranſmit them on the world; 'tis by theſe Conviction is made upon the world, as by *Noah* that Preacher of Righteouſneſs, whereby their mouth is ſtopt, and they are brought to glorifie God in the day of their viſitation. Theſe are the Witneſſes, *Iſa.* 44. 8. by whom in a ſecondary way Divine Truths have their viſible, authentick authority, credit and confirmation in the world. Theſe are the Univerſities of Learning, among whom the Angelick Intelligences go to School, *Eph.* 3. 10.

By theſe the rude unreined world is reſtrained and civilized. *John* thundring quell'd *Herod*'s outragious Souldiers, and quenched their otherwiſe unruly fierceneſs: By theſe the world is tamed, though not ſaved, that elſe would

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butcher its ſelf, and ſwim in the ſtreams of its own blood, become a meer *Golgotha*: 'Tis by this Salt the noiſom ſtench and putrefaction of the world is prevented; their Embalmings prevent its loathſom rottenneſs. *Cato, vir rigidæ innocentiæ*, a man of ſevere innocency hindered the Obſcenities at the *Floralian* Sports. If godly Parents be once removed, the Bridle is gone, and Children run adrift by the impetus of their ſinful propenſions, ſpur'd on by the force of wicked company: The Hem is gone, and the Garment unravels: The Bank is gone, and the Floods of ungodlineſs overflow.

As to Converſion, they are *ſemen terræ*, the Seed of the Earth, while living. Seed ſown multiplies, but not if chambered in Granaries. Two dry fired ſticks enkindle the green one. *Polemon* addicted to Wine and Play, became a brave man after entered in Philoſophers Schools; *Hoſ.* 14. 7. *They that dwell under his ſhadow ſhall return. Pſal.* 87. 5. Of *Zion* it ſhall be ſaid, *This and that man was born in her.* One Circle begets another: One Candle lightens another. When *Zacheus*, the Gaoler, and *Criſpus* believed, it fared the better for all the houſe. *He and all his houſe believed.* Theſe are the Nurſeries for God's heavenly Plantations.

tions. The Wife Converts the Husband, he her, *ſub divina benedictione*, 1 *Cor.* 7. 14. 1 *Pet.* 3. 1. They have no ſemicircular motion or deſign to perſons of their own gang: But can ſay as *Paul* to *Agrippa*, *I would to God that not only thou, but alſo all that hear me this day were both almoſt, and altogether ſuch as I am, except theſe bonds.*

As to Conſolation; Theſe being experienced in the New-birth pangs and joys, are fitted to ſpeak words in ſeaſon to a weary Soul; *tentatus Chriſtianus mille Chriſtiani.* Interpreters of thouſands, to ſhew a man his righteouſneſs: Springs and Conduit pipes to convey refreſhing Living Waters: Dews to revive the withered new mown Graſs. Springtides that raiſe the ſet Ship afloat. To wandring Souls theſe are a voice behind, ſaying, here is the way. *David* could ſay, come I'le tell you what God hath done for my Soul: Walking by Walls heat is reflected: Gracious words have cured many of ſins wounds; and like the beſt Wine, that goeth down ſweetly, cauſing the lips of thoſe that are aſleep to ſpeak: By a little Spiritual Diſcourſe Saints have as 'twere put new Eſſences into one another's Bodies: They are uſeful for meat and medicine.

1. Saints

1. Saints are uſeful by their prayers: when God will hear none he will hear theſe: The Father will riſe at midnight to let in a Child, *Deut.* 4. 7. None have God ſo nigh them in all they call upon him for: Invincible Majeſty yields the Victory to Wreſtling *Jacob*, as a Prince he prevailed with God: *Concerning the works of my hands command ye me.* Theſe are the great Under-Mediators and Advocates for Friends and Foes: When theſe Ambaſſadors and Pledges of Heavens love are call'd home, 'tis a ſign our God is angry.

2. Saints are Bleſſings in their Practice, as the Epiſtles and Copies of Chriſt to the world, like *Jacob*'s Rods, of a generative influence. By theſe Looking-glaſſes the World may ſee its ſpots, and learn how to dreſs its ſelf. *Peter* Martyr was much wrought on by ſeeing people dance, which at firſt he thought to be idle motion, till he obſerved it had its exact rules: a Chriſtians walk ſeems impertinent till found out to be according to Canon. By their Faith, Love and patient Sufferings they have amuſed and converted their Spectators, many were converted by the very ſmoak of Martyrs blown on them. *Julian* confeſſed the Martyrs gained by their ſtedfaſt kindneſs

to

to one another: And *Juſtin* Martyr was conquered to the Goſpel by Chriſtians Piety, and ready Sufferings.

3. Saints are Bleſſings by their Communication and Counſels. *Prov.* 15. 2. *The tongue of the righteous uſeth knowledge aright*, elſe 'tis a Parable in a Fools mouth. *c.* 11. *v.* 30. *The fruit of the righteous is a tree of life. c.* 18. *v.* 4. *The words of a mans mouth are as deep waters: and the well-ſprings of wiſdom as a flowing brook. c.* 15. *v.* 4. *A wholeſome tongue is a tree of life:* their lips are as a thread of Scarlet, drop as the Honey-comb feeding, fatning and ſtrengthning; Honey is ſweet unleſs it fall on an exulcerated Sore.

Bradford was emproved by the company of a poor Weaver, and Dr. *Taylor* by *Bradfords* company in priſon; *Junius* by a Countrey mans diſcourſe: *P. Martyr* ſeventeen days at *Bucers* houſe ſaid, *ſe diſceſſiſſe vel doctiorem vel meliorem*, that he went home a more learned or better man: This made the *Italian* Martyr *Algerias* ſay, he had rather be in Priſon with *Cato*, than with *Cæſar* in the Senate-houſe. Saints are Bottles, Veſſels of new Wine, that uncorked or broached yield pleaſant Liquor; they are like deep Wells or Pumps if you let down your Bucket, or pour in a little Water,

ter, much will come up; you can't be in their company, but as from the Apothecaries Shop, when Spices are beaten you will carry away a Savour in your Cloaths: yea though it be from Inferiours; a great Schollar gave thanks to an Inferiour giving him an opportunity of diſcourſe. And a Jewiſh Doctor ſaid he had learnt much from his Maſter, more from his equals, but moſt from Inferiours.

But God ſhall be with you.

Now followeth *Iſraels* Propheſie to his ſurviving poſterity. In the proſpect of wilderneſs troubles, he tells them of a Pillar of Cloud and Fire: They being to ſail over a dangerous Sea, he tells them of a good Pilot and Convoy, and a ſafe landing: Though they were to meet with ſtorms he tells them of a ſure hideing place and covert.

Obſerv. *Though* Iſrael *dieth, the God of* Iſrael *liveth,* Jer. 10 10. *He is the Living God, the Everlaſting King, the King of Eternity.*

If any ask where God dwelleth, his Manſion Houſe is Eternity: He is the Rock of Ages, that many ages have paſſed and repaſſed, againſt which

which dashing they have been broken in pieces, *Deut.* 32. 20. I lift up my hand to Heaven, and say, I live for ever, *Psal.* 102. 27. But thou art the same, and thy years shall have no end. The Duke of *Saxony*, the Protestant Protectour, dead, Luther, being asked what would now become of him, replyed, still I shall be safe in Heaven or under Heaven. 'Twas the Primitive Christians joyful Salutation Κύριος ἀνέστη, Κύριος ἀνέστη; Our Saviour is a live. *Luther* in his sad fits had it wrote on the Wall, *Christus vivit*, *Christus vivit*, Christ is alive, otherwise I should not desire to live one hour. We say, such a Woman and Child lived well, while the Husband and Father were alive: Gods *Israel* is no Widdow, no Orphan, *Isai.* 54. 4. *Thy maker is thy Husband*, *John* 14. 18. οὐκ ἀφήσω ὑμᾶς ὀρφανούς I will not leave you Orphans, and because I live, ye shall live also.

O happy *Israel*, *Deut.* 33. 27. There is none like unto the God of *Jeshurun*, who rideth upon the Heaven to thine help, and in excellency on the skie: *The Eternal God is thy refuge, and underneath are the everlasting arms: And he shall thrust out the Enemy from before thee; and shall say, Destroy them:* Happy art thou, O *Israel*, who is like unto thee, a People saved by the Lord, the shield of thy help, and who

is the Sword of thine excellency? And thine Enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places. God is alive with his eye upon *Canaan* from the beginning of the year to the end, watching to puniſh *Leviathan* the piercing Serpent, even *Leviathan* the crooked Serpent, croſſing like a bar, and to ſlay the Dragon that tumbles in the midſt of the Sea: Watching to preſerve and Water his Vineyard every moment, leſt any ſhould hurt it. I will keep it night and day, ſaith the Lord, *Iſai.* 27. 1, 3. There can be no enchantment or divination, no Cabals or ſubterraneous plottings, though digging many Miles deep into Hell, but are known to *Iſraels* God, who can confound all enmitous powers and policies that are againſt him or his. Why then ſhould *Iſrael* be *afraid of a man that ſhall die, or the Son of man, that ſhall be made as Graſs?* Why ſhould he fear continually every day, becauſe of the fury of the Oppreſſor? as if he were ready to deſtroy; and where is the fury of the Oppreſſor? The Princes breath goeth forth, he returneth to his Earth, in that very day his thoughts periſh with him. God muſt firſt be conquered and made away, before the Church can die; muſt be diſarmed, blinded, ſlain, elſe *Iſrael* will live. Yet, however the world bluſters, have I ſet my King upon my holy

holy Hill in *Zion*. Such as clamber to pull him thence, will break their necks. Men fooliſhly politick make all ſure below in the Valleys, but nothing in the Hills above. The Inſcription on God's dwelling is, *I ſee and laugh, I ſee and ſcatter.* Men think ſome ſubtle-pated Counſellors ſtand in their way; but 'tis the Eternal faithful God ſtands in their way. 'Twas the Motto of an Emperour, *Nemo lædat, quos ego ſuſcipio; Nemo ſpoliet, quos ego defendo.* So ſays *Iſrael's* God, *Whom I undertake to defend, let no man think to deſtroy.*

Men are mortal crumbling bits of dependency, yeſterdays ſtart-ups, that came out of the Abyſs of nothing, haſtning to the boſom of their Mother Earth. To all the Clay-gods on Earth, the Lord ſaith, *I have ſaid ye are gods, but ye ſhall die like men.* *Alexander* who had conquered the world, feeling death conquering him, cries out to his Flatterers, *Ye have ſaid I am a God, but I die like a mortal man. Job* 24. *v.* 24 They are exalted for a little while, βραχὺ τι, *but are gone, and brought low; they are taken out of the way as all others,* though ſeeming unmoveable Mountains of Power and Policy, *and cut off as the tops of the Ears of Corn.* The Brethren were afraid finding *Joſeph* alive, whom they would have ſlain, *tantum non enecant.* *Herod* was afraid, fearing *John*

Baptiſt, whom he beheaded, was alive. The Jews hearing that Chriſt whom they had crucified was alive, and made Lord and Chriſt, pricked at the heart, cryed out, *Men and Brethren, what ſhall we do?* The Lord reigneth, let the Earth tremble. Chriſt calls out to *Saul, I am Jeſus whom thou perſecuteſt.* He is ſtill alive out of the reach of man, and ſits in Heaven till his Enemies be made his footſtool, *non conniventibus oculis, vel depreſſis manibus*, not with folden hands, or ſhut eyes; and will live when the Carcaſſes of the wicked ſhall be lodged in the grave, and their Souls in Hell.

But God ſhall be with you.

Obſ. *Though* Iſrael, *and uſeful eminent Inſtruments die, his Church ſtill liveth, it lives to preſerve the revenues of his Worſhip, and communicate the Teſtimonies of his grace and mercy.*

Candles are put out, not the Sun: Streams may dry up, not the Spring: Men may be beat off the Scaffold, not God. *Abraham* was grieved to die childleſs without an Heir: But hath *Iſrael* no Sons? *Hath he no Heir?* Jer. 49. 1, 2. *Then ſhall* Iſrael *be Heir unto them that were his Heirs, ſaith the Lord*; that is, when *Rabbah*

Rabbah ſhould be a deſolate heap, and her Daughters burnt with fire. *Iſrael* hath ſurviving Inheritours, *Iſa.* 65. 9. *I will bring forth a ſeed out of* Jacob, *and out of* Judah, *an Inheritour of my Mountains, and mine Elect ſhall inherit it, and my Servants ſhall dwell there.* The Church amidſt all its loſſes can ſay, *Doubtleſs, thou art our Father, though* Abraham *be ignorant of us, and* Iſrael *acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy name is everlaſting,* Iſa. 63. 16. Though the afflicted Church had no *Abraham* or *Iſrael* that could know their miſery, or whom they might pray unto, it had a knowing God to pray unto. The loſs of *Iſrael* is great, yet not ſo great but that the Church may live, *Job* 18. 4. *Shall the Earth be removed out of its place for thee? Job* ſeemed to ſpeak of his life, as if he dying, the Earth ſhould be emptied; as if he were ſuch an *Atlas*, that all muſt fall with him, but arrogated too much: *Quid enim ſi tu mortuus fueris, inhabitabilis erit terra? Sept.* Thou dead, ſhall the Earth be no more inhabited? *Immo, nec monticulus, nec calculus à loco dimovebitur. Pinæda*, not ſo much as a Mole-hill or Pebble ſhall be removed, *Job* 15. 7. Art thou the firſt Man that was born? or waſt thou made before the Hills? Thoſe protuberancies of the Earth. Haſt thou heard the ſecret of God?

And doſt thou reſtrain wiſdom to thy ſelf? Haſt thou been alone in the Cœleſtial Conclave? Art thou only skill'd in the myſteries of Providence? *Conſtitutionem mundi audiviſti? conſiliario te uſus eſt Deus?* Haſt thou been the Lord's Counſellor? Though *Iſrael* be mown down, *Micah* 5.7. yet God will be a dew unto *Iſrael*; he ſhall grow up as the Lillys, lovely, white, and ſpread forth his roots as *Lebanon* for depth and height, his branches ſhall ſpread, and his beauty ſhall be as the Olive-tree, and his ſmell as *Lebanon*: He ſhall revive as the Corn, and grow or bloſſom as the Vine; the ſcent or memorial thereof ſhall be as the Wine of *Lebanon*, *Hoſ.* 14. 5, 7. *Pſalm* 72. 6.

There are many ſad debates and arguings at *Iſrael*'s death, *Job* 6.21. *Ye ſee my caſting down and are afraid. Jacob is ſmall, by whom ſhall he ariſe? Joſeph* gone, *Reuben* cries, *and I, whither ſhall I go? Jacob* cries, *Joſeph is not, and* Simeon *is not, and muſt* Benjamin *go alſo? Mal.* 3. 16. With doleful notes in calamitous days, *They that feared the Lord ſpake often one to another*, like the Diſciples, *Luke* 24. 17. reaſoning about their dead Jeſus: Or as the Apoſtle, *What ſhall we ſay to theſe things?* The Church beholding none to guide her among all the Sons ſhe hath brought forth, nor any to take her by the hand of all the Sons ſhe hath brought up.

Cedars

Cedars falling, the cry is as theirs to *David*, *The Enemies care not for us*; Enemies mock, Will they ſacrifice? Will they revive the ſtones out of the heaps of the rubbiſh? reckoning that a Fox may break down all that is built.

Iſrael dying, Hands are upon the Loins, Paleneſs in Faces, Graves making, Knells ringing out. *Zion* ſaith, The Lord hath forſaken us: *Rachel* ſits mourning for her dead Children; Hearts are racking and rending themſelves; the colliſions of thoughts rolling and breaking as waves one upon the back of another, confuſed like a routed Army, or a skain of ſnarled Silk, or the twiſten'd boughs of a Tree in a ſtormy wind: Sad Hearts hatch ſad Thoughts, that like the poyſonous Spider hatch'd eat out the Bowels of the Dam that ſate upon it. *Martha* can't hear of the reſtored Life of her dead Brother, but as ſmelling his ſtench conceits a ſudden Reſurrection impoſſible. *Job* cannot think of a life-gaudy day, thinking his Glaſs quite run out, and the clods of the Valley ready for him: Chriſt is laughed to ſcorn, medling with the reviving of the Rulers dead Daughter. The Church ſaith, My hope is periſhed, yet the Lord knows how to enliven dead Bones. His thoughts are not our thoughts, but intends to give an expected end: *Sunt ipſis quoque fata ſatis.*

1. Though Saints die, all do not die. *Judg.* 9. 5. *Jotham* eſcapes from *Abimelechs* ſlaughter of *Jerubbaals* ſeventy Sons. *Abiathar* eſcaped *Doeg* ſlaying eighty and five Prieſts. 1 *Sam.* 22. 18. 20. *Joaſh* eſcapes *Athaliah* ſlaying the Royal Seed: *Elijah* thought he was left alone; but there remained thouſands that bowed not the knee to *Baal.* Though much Corn goes to the Mill, ſome ſeed is left to ſow the Earth with. In the *Bohemian* Perſecution by *Ferdinand*, the Miniſters taken that fled to *Moravia*, one eſcaped that planted about twenty Churches in *Poland.* Chriſt eſcaped *Herods* bloody Baptiſm; *Moſes* from *Pharaohs* ſlaughter of the Infants. The Man-child from the Dragons Flood: *Herod* liked the fulſome Liquor of *James* Blood, thought to have another draught of *Peters*, but an Angel ſtole away the Veſſel before he broached it, and ſoon after he becomes a Louſie dead God. Men have chaffed that they lopt the Boughs, but could not come at the root. Great havock was made of Gods people, but the ſubſtance of the holy Seed remained, *Iſaiah* 6. 13. *Nebuchadnezzars* ſtump was not ſtubb'd up: A tenth, a remnant ever remains, a few Berries in the uttermoſt Branches: Here is great odds, yet the remain takes root downward, and bears fruit upward, and fills the Earth. The *Philiſtines* cry,

cry, The *Hebrews* creep out of their holes, 1 *Sam.* 14. 11. When the Locuſts, whoſe ſhape was as Horſes prepared unto Battel, who had on their heads Crowns like Gold, the Faces of men, and the Hair of women, made ſuch Havock, they were forbid to hurt any green thing; Souls verdant in grace are *ſub divina tutela*, under Heavens protection, *Rev.* 9. 3, 10. There is a time when righteous men are hidden, *Prov.* 28, 28. Bees, Birds, Fiſhes, keep their holes in ſtormy weather, the Devil ſhall caſt ſome into Priſon, not all. This ſo vexed the Heathen Perſecutors, that they excommunicated themſelves from their Thrones, and ſome became Felo's *de ſe*, ended that vexation with their own bloody hands, or hid themſelves in ſome cunning holes of the River *Tyber* never to be ſeen more. The Dragons tail ſwept not away all the Stars.

2. Though particular Saints die, there is a Succeſſion. Old ſtocks die, new ſprouts appear: A young Phœnix from the old ones aſhes. *Eliſha* comes on after *Elijah*; *Joſhua* after *Moſes*, Chriſt after *John*, the Spirit after Chriſt, one Ambaſſador call'd home another is ſent out: One Candle extinct another is lighted: Some Ships come in with one Tide richly laden, with the next others ſet out: One file of Soldiers carried off, another is drawn on. *Naomi* ſaid,

Have I any more Sons in my Womb? God hath many. As *Iſrael* had new troubles, they had new Saviours; *Gideon*, *Jephthah*, *Sampſon*: Upon Mount *Zion* ſhall be deliverance.—And *Saviours ſhall come upon Mount* Zion *to judge the Mount of* Eſau, *Obad.* 17. 21. When *Jacobs* glory was made thin, and the fatneſs of his fleſh made lean, ſome Grapes were left, as after the ſhakings of an Olive-tree: *Iſaiah* 17. Some *eſcaped the Sword that found grace in the Wilderneſs*. *Jer.* 31. 2. the Lord returned not a ſecond time, as ſome Bloody Conquerors to the redoubled ſlaughter of *Ephraim*, *Hoſ.* 11. 9. When ſome ſetting Stars dip their flaming rays in the weſtern Ocean, others ariſe in the Eaſt. New Soldiers are liſted, trained up, old ones going off: The Sun Beams cut off, the Sun remains to renew more; ſo the Spring to ſend forth freſh ſtreams. Some Branches cut off, the Sap runs to the reſt, the root remaineth to ſend out a new multiplying encreaſe: One member cut off, the Blood runs to the reſt. *Pſal.* 45. 16. *Inſtead of thy Fathers ſhall be thy Children whom thou mayeſt make Princes in all the Earth.* Chriſt prayeth for this ſucceſſion, *John* 17. 15. *I pray not that thou take them out of the World*, He was not ſo injurious as to have them live always, he knew the courſe of Nature would end, but he prayeth for Survivors, and promiſeth

miſeth, *Lo I am with you to the end of the World* And commonly the Saints die to the advantage of them that over-live: *Elijah* dropping his Mantle, *plus gratiæ dimiſit in terras, quam in cælos portavit*, that he left more grace on Earth than he carried to Heaven: When by *Zedekiahs* Rebellion no ſtrong Rod was left, *Ezek.* 19. 14. Thoſe Governors *Salathiel* and *Zorobabel* ſprouted up, who gave conduct in their deliverance: *Iſa.* 14. 28. The *Philiſtines* are forbid rejoicing at the diminiſhing of the *Jews* power, becauſe a greater was ſpringing up in *Hezekiah* from *Ahaz*; out of the Serpents root ſhall come forth a Cockatrice, and his fruit ſhall be a fiery flying Serpent.

3. Though eminent Inſtruments die, yet the Spirit of God lives, that will envigorate with life, luſtre and glory ſucceſſive generations. This will make dry Rods to bloſſom; like the Sun after a benumming Winter, exſuſciate the dormant drowſie ſeeds of Nature, and like Bellows, blow up the latent ſparks. This Divine Spirit may be quenched, impriſoned, nigh ſmothered, and lie as in a ſwoun or trance, be kept under hatches, yet 'twill work out its own liberty. The Spirit of invincible grace and patience could not be conquered in Chriſt's Martyrs, but went from one to another, as *Elijah's* to *Eliſha*, not in the leaſt ſhew of abhorred Rebellions,

bellions, but in the juſt aſſerting of the Truth of God, that is more precious than life, yea than all the world. *Paul* tells us, though he were in bonds, the word was not bound. *Paul* and *Silas* ſing in Priſon. The Apoſtles at liberty, boldly Preached Chriſt in the Temple. After three days and an half, the Spirit of life from God entred into the ſlain Witneſſes, *Rev.* 11. 11. Belonging to the exerciſe of Providence are the Wheels, the living creatures, and the Spirit: The old Wheels may be worn, tired, or broken, but the Eternal Divine Spirit remains, that can yoke new living creatures, and put on freſh Wheels. This Spirit ſhall drive away the Fowls that would eat up *Abraham's* Sacrifice; the black Crows, the white and black Pies that thought to make Carrion of it. The Standard of the Spirit, the Lord promiſeth to oppoſe or obſtruct the Enemy pouring in like a flood, *Iſa.* 59. 19. by mingling a perverſe entangled Spirit in the Churches Enemies, or otherwiſe counterpoiſing them, *Hag.* 2. 5. *According to the word, that I covenanted with you when ye came out of* Egypt, *ſo my Spirit remaineth among you; Fear ye not.* Be that word the Lord's inviolable promiſe, or Chriſt the eſſential word, the word [according] not being in the Original, and may be rendred *in quo vobiſcum pepigi*, I am with you toge-

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ther with that word, in whom I covenanted with you when ye came out of *Egypt*: 'Tis an aſſurance of the Divine Spirit, and indeed the whole Trinity, *Jehovah*, the Word and the Spirit the next Operator, ſtand engaged for the Churches deliverance, and 'twas *not by might, nor by power, but by my Spirit, ſaith the Lord*, that *Zorobabel* ſhall proſper. This Spirit the Father put upon Chriſt for the diſpatch of his work, *Iſa.* 42. 1. And the pourings out of it are the great pledges of the Church's reſt and glory, *Ezek.* 39. 29. *Neither will I hide my face any more from them; for I have poured out my Spirit upon the houſe of* Iſrael. This was that Spirit that gave favour to the captived Jews in the ſight of the Kings of *Perſia*, to encourage them to ſet up the houſe of God, and to repair the deſolations thereof. This Spirit enlivens the ten Horns upon the Beaſt to hate the Whore, to make her deſolate, and naked, and to burn her with fire. This Spirit makes Kings Nurſing Fathers, and Queens Nurſing Mothers, and to bring in their glory to the City of God. When the Lord breathed into *Adam*'s earthly Maſs the breath of life, he became a living Soul, vigorous and active, who was before but a dead lump. When the Sun returns with its enlivening Spring force, the Earth is turned as Clay to the Seal, receiving

ving the imprintings of its glory: And they ſtand up as a garment, that is, the hid plants and flowers ſtand up with a thouſand gay beauties, like an embroidered garment. What admirable variegated beauties hath the Rainbow by the ſtrike of the Sun? Such like glories ſhall the Spirit impreſs on the hearts and lives of men, who ſhall be changed from glory to glory as by the Spirit. This Spirit raiſed up the peoples ſpirit at *Cyrus* order to go forth to build the Lord's houſe, *Ezra* 1. 5. and with the Lord is the *Reſidue of Spirits.*

4. Though *Iſrael* dies 'tis not a total final or Everlaſting Death. 'Tis but a deliquium, a ſhort ſwoun: Some are dead ſeeming alive and ſhall never live, *Iſai.* 26. 14. 1 *Tim.* 5. 6. *They are dead they ſhall not live, they are deceaſed they ſhall not riſe.* Others are alive ſeeming dead, as dying ſaith *Paul*, yet we live, as chaſtned, yet not killed: They are not dead, but ſleep, and if he ſleepeth, ſay the Diſciples of *Lazarus*, he ſhall do well, as awakings are with more vigour: The Church cannot die, *Hab.* 1. 12. *Art not thou from Everlaſting, O Lord my God, mine holy one? We ſhall not die*: O Lord thou haſt ordained them for Judgment; and, O mighty God thou haſt eſtabliſhed them for correction; not for deſtruction. *Joſeph* was thought to be ſlain by his bloodied Coat,

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yet had a flouriſhing Life in *Egypt*; though 'twas no likely Soil for the Plants of Paradiſe to thrive in: The Billows and the Waves paſs over *Jonah*, the depths cloſe him about, the weeds wrap about his head, down he goes to the Bottom of the Mountains, the Earth with her Bars was about him for ever, yet the Lord brought up his Life from corruption: Being hard of digeſtion the Whale vomits him up: The retreated ſap and tide return. If the Sun ſets, or goes back ten Degrees it ſhineth again. Creatures that lye benummed, cramped all Winter, having only a little blood to keep Life, in the Spring recover vigour.

Some die but go not under ſo many Degrees of Death. *Lazarus* was far gone, By this time he ſtinketh, and the Captives in *Babylon* become dry Bones, the vital *Succus* ſpent: The Churches Death is but ἐν ὀλίγῳ, for a ſhort time and in a little degree: The witneſſes are ſlain, but not buried, *Pſal.* 16. 10. *Thou wilt not leave my Soul in Hell, nor ſuffer thine holy one to ſee corruption.* The Grave and duſt of the Church ſmells of immortality: The Earth lies Bed-rid in Winter with its Night-Caps of hoary Froſt, bound down with its Irons, yet 'tis looſen-in the Spring. The Spark under aſhes gets into a flame, *Iſai.* 26. 19. *Thy dead men ſhall live, with*

with my dead body ſhall they ariſe: Awake and ſing ye that dwell in the duſt; for thy dew is as the dew of Herbs, and the Earth ſhall caſt out her dead. It could not detain Chriſt, but gave him up. Divinity is ſtrong, though fleſh be conſumed, no Breath or Pulſe to be obſerved, yet *Iſraels* dry Bones live, *Ezek.* 37. Rabbi *Juda* would have it meant that literally *Ezekiel* raiſed the dead, and that they went to *Jeruſalem* and bore Children ſaying, *Ego ſum oriundus ex poſteritate illorum quos Ezekiel in vitam revocavit*, that he was one of that poſterity. A like fancy the *Jews* have that the ſcattered of *Iſrael* ſhall come *per meatus terræ*, through the pores of the Earth to their own Land. This is certain, the Lord will do things ſeeming impoſſible in reſtoring his Church to Life.

And this way of delivering from ſentences of death, *à morte ad vitam*, is moſt honourable for God, and for his People, in that reſurrections will be glorious, 1 *Cor.* 15. 42. The *Jews* have had a long ſtumble, ſo the Apoſtle calls it, but ſhall recover, and their return ſhall be the riches of the Gentiles, for they will bring forth many treaſures of Divine Truth that are not yet unlocked, *Rom.* 11 11, 15. *Iſai.* 60. 1, 2. At Chriſts Death there was a miſerable ſcattering, his Diſciples parted from him, and his Soul from his Body, *Jews* and

and *Gentiles* at diſtance, but there was an ἀνακεφαλαίωσις, the recapitulation of all, and himſelf having untied the Bands of Death aſcended in his Triumphant Chariot to Heaven, *Hoſ.* 13. 14. *I will ranſom them from the power of the Grave, I will redeem them from death*: O *Death*, I *will be thy Plague*; O *Grave*, *I will be thy Victory: Repentance ſhall be hid from mine eyes*, that is, without any repentings I am reſolved to die, to deliver my *Iſrael* from all deadly hands. And did not the grain of Wheat die, it woulda bide alone, but dying it lives with a numerous encreaſe.

Iſrael concluded a ſucceſſion and reſurrection, why elſe was he and *Joſeph* ſo exact about their bones, as alſo was *Abraham*, to be buried in *Canaan*? *Jeremy* buys Lands in the face of the Captivity: God hath living intentions in killing actions. *Martha* pleads he whom thou loveſt is ſick, but 'twas admitted for Faiths ſake, and the manifeſtation of the Glory of God: There are grave viſits, *Pſal.* 102. 14. Thy Servants take pleaſure in the ſtones, and favour the duſt thereof: And if the Child ſneeſe ſeven times, 1 *Kin.* 4. 37. If *Iſrael* by ſtrong repentance groans and cries, Remove obſtructions, who knows, but that the Arch-angels Trump of *Zions* reſurrection may ſoon ſound. Sure 'tis the Great God will have a way by himſelf:

himself: Our way is direct from Life to Life: But the Lords is an indirect, a way winding about from Death to Life: So was *Isaacs* from a dead womb; *Josephs* from a Pit and Prison. *Jobs* from being emptied of all to an huge enriched fulness. Hope and pray for the dead *Israel* of God. *Abraham* and *Sarah* grow young again and fruitful.

5. Though Eminent particular Saints die, their Testimony doth not die. Witnesses come into Court, and having deponed, they are gone, but their Witness is upon Record. *John* bare witness of Christ and stept aside: He began to Witness, as *Philogus* observes in the years of Jubile, that was in every fiftieth year, when the Trumpet sounded for the returning of every man to his Possessions, *Numb.*25.9,10. To shew a Sinners restorement to the Possessions he lost in *Adam*. And he witnessed to him not only when he came to his Baptism, when the Father declared, *This is my beloved Son*, but continues it when Christ was led aside into the Wilderness to be tempted of the Devil? as *Chemnitius* proves, so he was crying up and honouring Christ, when the Devil, tempting, was pouring dishonour upon him. This Testimony remains upon the file, *John* 1. 15. After this Christ bears witness of himself by Oracles and Miracles; and then stept aside to

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the glory of Heaven; but the Teſtimony remains. *Timothy* made a good confeſſion before many Witneſſes, 1 *Tim.* 6. 12. and is charged by *Paul* to commit the ſame to faithful men, 2 *Tim.* 2. 2. The Martyrs, whoſe Souls lie under the Altar, made a good confeſſion, and overcame, though dying, by the blood of the Teſtimony, not loving their lives unto the death; they overcame in that their Teſtimony, yet lives, is regiſtred and committed to faithful men. Abel *being dead yet ſpeaketh.*

But God ſhall be with you.

3 Obſ. *Whatever ſtorms and diſtreſſes come upon the Church, it ſtill lives and overlives:* The ſtorm blows over. *Nubecula tranſitura.*

Iſrael, beſides his own death, like the Crane and Swallow, ſmelt a Winter coming on: He ſaw clouds and ſtorms gathering; had ſome ſecret notice of that *Pharaoh*, who knew not *Joſeph*, ſome Prophetical feeling of the houſe of bondage, and the heat of the ſcorching Iron Furnace, and leaves a ſoveraign Cordial for a fainting fitt. *Abraham* hath his ſacrificing Knife ready for his dear *Iſaac*'s throat, yet propheſieth, *God will provide*. *Moſes* amidſt environing

roning Rocks, a Red Sea afore him, mighty Armies behind him, yet propheſieth, *Stand ſtill, and ſee the ſalvation of the Lord. David* is low, yet cries, *I ſhall not die but live, Pſal.* 118. *Iſrael* is here ſitting on his own grave, and in view of the graves of *Egypt*, felt a mighty Pillar falling, and an *Euroclydon* ariſing, and yet propheſies *Halcyon* days. Afflictions are the portion of God's People, *Chriſti ſponſa mundi vidua*; *Chriſtus vir dolorum, Eccleſia Sponſa lachrymarum*; the Church is a Spouſe to Chriſt, but a Widdow to the world; He an Husband of griefs, ſhe a Spouſe bleeding and bedewed with tears, that are the ſweat of a wounded heart. The Father had one Son without ſin, none without ſorrow. They that have the Image of Chriſt in their hearts, ſhall have the marks of Chriſt in their bodies. Afflictions are the Air God's Children breath in. Chriſt, the Croſs and Crown hold together. The ſweet Roſe grows on a prickly buſh. The Saints Wine is made of Water; they find their Honey in the Lion's Carcaſs. The firſt Covenant was, *Doe and live*; the ſecond is, *Suffer and live.* The Saints have corruption to be purged out; Graces to be drawn forth; Heaven and Earth muſt be diſtinguiſhed, *Phil.* 1. 29. 'Tis given, to believe and to ſuffer, ἐχαρίσθη, 'tis a Love-Legacy. Saints have a double

double Inheritance, *Crucis & Coronæ*, of the Croſs, and of the Crown. As men, calamities are common Appendages of humane nature: As Religious men they are Conſignations, Cognizances and Liveries: But in all, God is with them in Fire, in Water, in all ſtormy Winds, and the Ark rides above all, *Vivit Iſaac, Aries mactatur, Iſaac* lives, and the Ram dies. *Moſes* Church was a buſh burning, but not conſumed: 'Tis a Ship toſſed and beaten upon, but not drowned: A Tree ſhaken, but not pull'd up by the roots: A Sun eclipſed, not extinguiſhed, a Candle blown on, not blown out: an Houſe rocked with Tempeſts, but not overthrown, like *Plinys* Golden Vine, that feels not the injury of Wind or Weather: Like *Venice, quæ nec ſtatu nec fluctu movetur*, not moved by Wind or Waves: *Hercules* ſailed over the Sea in an Earthen Pot, to note *fragilitatem naturæ, & ſecuritatem Dei*, mans frailty and Gods ſecurity, *Prov.* 12. 3. *The Root of the Righteous ſhall not be moved*: Branches may be broken off, but the root is ſafe. The Righteous is an Everlaſting Foundation: The Church is *domus inverſa*, whoſe Foundation is in Heaven, men muſt climb and ſtub there to deſtroy it: Men and Devils have been picking at its living ſtones, yet never deſtroyed one; have ſtriven to diſ-

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joynt the Members of Christ's Body, but not a Bone of him was broken: The Ship still sails on, though it Lands its Passengers here and there: The *Grecians* fretted, saying, we shoot, but they do not fall, we wound, but kill not: Affliction is a fire that purifies and perfects, but consumes no Saint, it works to perfection, not to destruction. Attempts against the Church have been in vain, *meire ſolem:* Daring Waves dash against a rock; Feeble Children besiege a Wall of Brass: Bees flying at the Rock lose their sting, hurt not that. The Church hath got safe through Seas of Blood, furious Flames, Torturing Inquisitions, Cruel Massacres, invincible Armadoes: Power, Policy, Treachery, Cruelty combined together have not prevailed: Its *Eben Ezers* stand firm, and renewed: God hath delivered, doth deliver and will deliver: *Julian* ended his expedition, crying, O *Galilean* thou art too hard for me; and when he was dead the Christians in their Publick Solemnities made these loud Acclamations, God and his Christ have gotten the Victory: *Marcus Antonius*, relieved by Christians Prayers, cryed out, Great is the God of Christians: *Baals* Worshippers destroyed the People cryed, The Lord, he is the God; the Lord, he is the God.

The Church ſhall ſurvive all its ſtorms and troubles.

1. Becauſe by all wicked men do againſt it they undo themſelves: over-match'd by an Almighty inviſible hand after a bragging rant, they clap up a bad bargain, and purchaſe to themſelves a ſhameful ruin: *When the wicked ſpring as the Graſs, and when all the workers of iniquity do flouriſh, it is that they may be deſtroyed for ever*, Pſal. 92. 7. *One man ruleth over another unto his own hurt.* The empty Fox creeping into the Chamber of plenty, there ſtuffed and grown bigger than the paſſage, was taken with ſhame: Men ſurcharged with feaſting on the rights and profits of Gods people, like *Judas* betraying his Maſter, have ſwell'd and burſt aſunder. The fooliſh Traveller in the Forreſt of *Ravenna* bringing home a ſack of rarities, of gay Hornets, opening it to the greedy expectation of his merry Friends, they proved deadly to them; ſo hath it hapned to all witty bad devices. That King *Dan.* 5. 23. after his carouſing had a terrible Huzza, *God hath numbered thy Kingdom and finiſhed it*: That Prince *Dan.* 8. 24, 26. proſpered by his craft and policy againſt the holy people, but was broken without hands. Blaſphemous *Sennacherib*,

nacherib, having put on τόλμης πρόσωπον, an impudent face, threatning *Jeruſalems* ruin, is ſlain by his own Sons in the Houſe of *Niſroch* his God; his Epitaph was of uſe ἐις ἐμὲ ὁρᾶων ἐυσεβὴς ἔσω, look on me and fear God. *Pharaoh* purſuing *Iſrael* periſheth in the Sea. *Haman* made a ſhift to aſcend the Gallows deſigned for *Mordecai*. *The righteous is delivered out of trouble, and the wicked cometh in his ſtead*, *Prov.* 11.4. Men blow hard, but God ſcatters, and turns the wind in their own face, ſnaring them in the work of their own hands. μεῖζα μὲν πνέουσι, μίκρον δ' ἰσχύουσιν: The gates of Hell cannot prevail. I will curſe them that curſe thee, was the Lords promiſe to *Abram* and his Seed.

2. Becauſe all done againſt the Godly tends to their riſe and glory. 'Twas Biſhop *Hoopers* Motto; a Lamb in a flaming Buſh with the Sun ſhining on it. At the end of *Balaams* Conjurations *Iſraels* God turned the curſe into a bleſſing, becauſe he loved him: And *Balak* ſtands fretting, thou haſt bleſſed them altogether: *Haman* holds *Mordecays* Stirrup, and by his rage is a means to turn the *Jews* bloody day to a good day. The *Balls* Motto belongs to the Church, *percuſſa ſurgo*, aſcending the higher, the harder 'tis daſh'd againſt the ſtone. The Grave was Chriſts foot-ſtool to glory. *Pilate* condemns him. The *Jews* with one ſuf-

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frage cry, Crucifie him, and applaud the ſentence, execution is done, a maſſie ſtone is roll'd on him, that they could dance on his Grave, the Soldiers make all ſure, but while they ſleep he awakes from the Grave, *vincit victoriam*, and aſcends triumphant to the right hand of the Throne of the Majeſty in the Heavens. *Job* 22. 29. *When men are caſt down, thou ſhalt ſay, there is a lifting up*, that is by way of prayer, let there be; or by way of propheſy, there ſhall be a lifting up, *and he ſhall ſave the humble perſon, humiliatum vel humilem.* Perſecutions like the Vines amputation, have made the Church more flouriſhing and fruitful: So the Vine told the Goat, browſing on her, and drinking her Blood, Eat me to the Stumps I will yet grow, and be fruitful. The Lord made *Joſeph* fruitful in the Land of his affliction: His *Jeruſalem* is built in troubleous times: When watered with Blood the Church thrived: Bleeding made way for better Blood: Mowing hath made the Graſs grow thicker. *Cæſar* ſending the Proteſtant profeſſion abroad for advice, ſpread it more then the *Lutheran* Preachers. *Auſtin* call'd the *Jews capſarios eccleſiæ*, Servants that carry Gods Books after it, though to their own condemnation; *Herods* conſult about Chriſts Birth cleared up the propheſie of his being born at *Bethlehem*. The

tranſlation of the Scripture into Greek, by the order of *Ptolomy Philadelphus*, was a proſpective Glaſs to ſhew the world that the Star of *Jacob* was riſing, and prepared the Gentile world to receive the Goſpel divulged in Greek which it underſtood, by comparing the Law and Goſpel together. Thus unawares, beſides intention, the more ſober, and alſo the more violent part of the world have promoted the Churches welfare: and when fury hath proceeded to death, the Body killed, the Soul hath been ſent to the Glory of Heaven.

3. The Church yet lives, becauſe the time of its extremity hath ever been the Lords opportunity: Who is θεὸς ἀπὸ μηχανῆς, moſt active for forelorn clients, *Pſal.* 12. 5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe ſaith the Lord, and ſet him in ſafety from him that puffeth at him* (who thinks to blow him away with a breath, or in ſcorn puffs at him) or from him that would enſnare him. *Iſai.* 33. 10. *Now, ſaith the Lord, will I ariſe, be exalted, lift up my ſelf: In theſe dangers ſhall I ſit with folded hands?* The child ſick, the Mother beſtirs her ſelf, *Zech.* 1. 8, 13. The Lord ſtands among the Myrtle-trees in the Bottom, ſpeaking good and comfortable words. *Theodorus* tortured had an Angel by him in a young mans ſhape, wiping off

off his Sweat, and cooling him that he felt no pain: The Lord chuſeth in the Furnace of affliction, when ready to be burnt to aſhes; he is a God for ſtraits. Witneſs *Abrahams Jehovah Jireh*, in the Mount God will ſee, provide, or be ſeen: And *Jacobs Bethel*, and *Peniel*, when he ſaw the Face of God after his Wreſtlings with God, and eſcapes from *Eſau's* Expected rage: And *Moſes Jehovah Niſſi*, *Exod.* 17. laſt. The hand upon the throne of the Lord, meaning *Moſes* hand by prayer, or *Amaleks* by rage, or becauſe the hand of *Amalek* is againſt the Throne of the Lord, therefore, wrath was ſworn againſt him, witneſs alſo *Samuels Eben Ezer*. The Lord is moſt and beſt, when moſt needed. The Male Children murdered, tasks doubled, *Moſes* ſteps up. *Hag.* 2. Chriſt the deſire of Nations came, when the Scepter was departed from *Judah*; *Herod* an *Edomite*, a ſtranger made King, the People oppreſſed by the *Romans*; The World taxed by *Auguſtus*, to ſuccor them in their Bondage. *Peter* in Chains conſigned to Death, is reſcued by the Angel juſt before Execution. There is commonly ſome violent Κρίσις before the ſick mans recovery: Satans rage is greater as time is ſhort, at his laſt aſſault moſt furious. God repairing his Church there is a ſad tumultuary noiſe of Axes, and confuſed jumble of unfit

materials. But that which gives the Church the greater hopes, is, that extremities are ſigns and Symptoms of approaching mercy. When the skie is red, of a Sanguine complexion, men ſay 'twill be a fair day. 'Tis darkeſt near morning, and coldeſt toward the ſpring. The Rainbow that conceives waters, *concipit iris aquas*, is pitch'd into the watery Clouds that have Seas of Water, to be a preſage of Fair Weather. The Bloody *Diocleſian* preceeded *Conſtantine*: Mens hearts failing for fear, Look up, ſaith Chriſt, your redemption draweth nigh. The Poets ſay, when all miſeries were ruſhed out, there was *lux ſpei in ima pixide*, the light of hope ſhining in the bottom of the Box. In the Evening time it ſhall be Light.

4. The Church ſhall ſurely ſurvive from the Revocableneſs of the Lord's anger, and the Irrevocableneſs of his love and promiſes. The Lord may be angry, but in love. *Hercules*'s Club was made of Olive wood; but he will ſoon be friends, reſt, be ſilent in his love, *Zeph.* 3. 17. The Father writes a chiding Letter, but ſubſcribes it, *Your Loving Father*. *Jonathan*'s Rod was dipt in Honey. *David*'s bowels yearned towards his rebellious *Abſolom*, *Iſa.* 12. 1. & 54. 7, 10. *Though thou waſt angry with me, thine anger is turned away, and thou comfortedſt me.* God would not afflict the houſe

houſe of *David* for ever: He will repent him concerning his ſervants, *Nah.* 1. 12. *Though I have afflicted thee, I will afflict thee no more.* Every ſtroke on the Child is felt at the tender Mother's heart. *Alexander* told *Antipater*, accuſing his Mother, that a few Mothers tears would wipe away many ſuch Letters, *Jer.* 31. 19, 20. The Lord ſoon took an kandkerchief to wipe *Ephraim*'s mourning eyes. Tho' a jarr diſtaſt may be, he is ſoon reconciled. The Lord tells *Moſes* in angry words, as diſowning a people, *Go, get thee down, for Thy People which thou broughteſt out of the Land of* Egypt, *have corrupted themſelves*; as unconcerned and unintereſted, the Lord calls them *Moſes* People; but they are ſoon returned to their Owner; *Lord, why doth thy wrath wax hot againſt thy People?* And at that prayer the Lord owns them, and lays them in his boſom again: *And the Lord repented of the evil that he thought to do unto His People*, *Exod.* 33. 7, 11, 14.

His love and promiſes are unrepealable; as the Waters of *Noah*; his Covenant inviolable; he hateth putting away; 'tis firm as his Covenant with night and day, and the Ordinances of Heaven and Earth, *Pſal.* 89. 32, 33. *Jer.* 31. 35. & 33. 25. By the fixed courſes of the Sun and Moon, and the morning-light, we

have an aſſurance of its ſtability. Threats are made *in terrorem*, as Purſevants to bring in the Malefactor, that they may not be executed. Promiſes are ſo made, that they may not be revoked. His diſpleaſure is but an interim, till his People learn and do ſomething that they have neglected. *He will not caſt off for ever: Though he cauſe grief, he will have compaſſion according to the multitude of his mercies.*

If arguments be wanting in his People defective of goodneſs, he will fetch ſome from the wickedneſs of the wicked, their rage, curſings and blaſphemies, which often ſtand them in more ſtead than their own prayers, *Deut.* 9. 9. 'Twas not for *Iſraels* righteouſneſs they poſſeſſed the Land; *But for the wickedneſs of theſe Nations doth the Lord drive them out, Deut.* 32. 27. The Lord feared the wrath of the Enemy, not that it would hurt him, but might hurt his People. For *Sennacherib*'s rage the Lord put an hook in his Noſe, and a bridle in his Lips, 2 *Kings* 19. 28.

If the Lord be at a ſtand, he can work for his Names ſake, *Ezek.* 20. 44. *And ye ſhall know that I am the Lord, when I have wrought for my Names ſake, not according to your wicked ways, nor according to your corrupt doings.* And his People failing, he betakes himſelf to his own Covenant, *Pſal.* 106. 45. & 111. 9.

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He ſent Redemption to his People, he hath commanded his Covenant for ever.

Again, if his hands be ſtraitned or tied, and his heart exaſperated, he cools it, looking upon the Rain-bow, pacifies himſelf by looking upon Chriſt, and ſtirreth up him to interpoſe, *Iſa.* 8.8. *The Aſſyrians ſhall paſs through* Judah, *he ſhall overflow and go over, he ſhall reach even to the neck, and the ſtretching out of his wings ſhall fill the breadth of thy Land, O Immanuel, q. d.* O *Immanuel,* ſtand up, beſtir thy ſelf to make peace, and to defend, elſe thou wilt loſe thy Land, and be an Head without a Body.

5. The Church ſhall live from the relativeneſs of the word and works of God, in his Covenant and providential actings, that like *Janus* look backward and forward, as the Cherubims looked one another in the face. The experiences of former and future Ages are all in connexion as links in a Chain, anſwering to one another, as face anſwereth face. When the Lead of diſtreſs is ſinking the Church, theſe as Cork bear it up, as Bladders do the drowning man: Theſe are Types and Copies for after Ages. Old Evidences are needful when new Suits are commenced; good Crutches to lean on; Spectacles to help a dim ſight, *Iſa.* 38.16. *By theſe things men live, and in theſe is the life of my Spirit.*

The actings of the Father's love and providence unto Chriſt, were a ſpecimen and ſamplar of his like extenſive care to all his members, who are loved together, *John* 17. 26. & 20 17. *Gal.* 3. 16. *Now to* Abraham *and his ſeed were the promiſes made; he ſaith not, and to ſeeds, as of many, but as of one, and to thy ſeed which is Chriſt*; to Chriſt and all his members, *quaſi unum* ὑφιστάμενον.

God's Covenant word is to a thouſand generations, 1 *Chron.* 16. 15. ſetled in Heaven for ever. When *Jacob* wept, prayed, prevailed, *Hoſ.* 12. 3. *There he ſpake with us.* Deut. 5. 3. & 29. 15. *The Lord made not this Covenant with our Fathers, but with us, even with us, who are all of us alive this day, and alſo with him that is not here with us this day.* Such Preſidents were the Lord's Judgments on *Egypt*, *Amalek*, *Og*, *Sihon*, *Siſera*, *Jabin*, and *Midian*, *Deut.* 1. 30. *The Lord ſhall fight for you as in* Egypt, & *c.* 3. *v.* 21. & 7. 18. *Judg.* 5. 31. *Iſa.* 51. 5. *Ezek.* 30. 9. *Pſal.* 83. 9. *Do unto them as unto the Midianites; as to* Siſera *and* Jabin *at the brook of* Kiſon, *which periſhed at* Endor: *They became as dung for the Earth: Make their Nobles like* Oreb, *and like* Zeeb, *all their Princes like* Zebah, *and* Zalmunna, *who ſaid, Let us take the houſes of God in poſſeſſion: O my God, make them like a wheel.* Korah became a ſign.

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The Lord's delivering Providences were Preſidents for after Ages: He that was their Arm in the morn, will ſtill help in the day of trouble, *Iſa.* 33. 2. *Hag.* 2. 5. *Deut.* 1. 30. *Zech.* 10. 11. The deeps of the *Aſſyrian* River ſhall be dried up as at the Red Sea: *Moſes* Rod, that ſummoned the Plagues of *Egypt*, broached the Rock for Water, and made a path in the Sea, is not become a dry ſtick, or dead drug, but is full of freſh operative virtue.

With the Artillery of theſe old doings Saints have afreſh beſeiged God, *Pſal.* 77. 6, 11. *Iſa.* 51. 5, 9. *Art thou not he that haſt cut* Rahab? *and wounded the Dragon? Art thou not it, which hath dried the Sea?* And to the review of theſe the Lord retreats to quicken himſelf, *Iſa.* 63. 11. *Then he remembred the days of old, Moſes and his people.*

Theſe Chronicles of active Providences ſhall be new printed, and that with additions, *The Lord's hand is not out*, Iſa. 11. 11. The Lord ſhall ſet his hand a ſecond time to recover the remnant of his people, *Iſa.* 43. 19. *Behold* I *will do a new thing---The beaſts of the field ſhall honour me; The Dragons and the Owls.* He is deviſing and minting new things, can do marvellous things without number, even all their impoſſible things for his people.

He is not at a ſtand, a dead ſet, or *ne plus ultra*; is not yet gone to his utmoſt. *It ſhall be no more ſaid, The Lord liveth that brought his people out of Egypt; but the Lord liveth that bringeth his people from the Land of the* North.

6. The Church ſhall over-live its ſtorms from the influence and intereſt Chriſt its Head and Saviour hath with the Father, who gave it to him, promiſing that he ſhould ſee his ſeed, and prolong his days, and that the pleaſure of the Lord ſhould proſper in his hand: This himſelf bought with his dear, precious blood, and for it ſtands reſponſible, *numerare pecus*, truly to give in the tale of all committed to him, without loſing any: In whoſe behalf he is veſted with heavenly glory and plenipotentiary power, over all fleſh, over all in Heaven and Earth, with the keys of Hell and of Death, *John* 17. 2. *Epheſ.* 1. 22. *Mat.* 11. 27. & 28. 18. *Rev.* 1. 18. And 'tis this Church that is the Metropolis of his Royal Empire, to which as Captain General he is to give conduct, and hath the promiſe of the Father to concur with him; *The Father worketh hitherto, and I work.* With this Lamb upon Mount *Zion* ſtand the forty four thouſand with the Father's name in their forehead, *Rev.* 14. 1.

The intereſt wherewith he moveth is not only of a dear only Son, or mere favour, but

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of pacifying, ſatisfying and purchaſing blood, for whoſe ſake the Church ſhall continue, and have all its great things done for it, *Jer.* 33. 15, 16. For the ſake of the Branch, the Lord our Righteouſneſs, *Iſrael* ſhall be ſaved. From the influence of his pacificatory Sacrifice the Lord ſwore to *Noah*, *I will no more curſe the ground for man's ſake.* This brought *Iſrael* out of *Babylon*, *Zech.* 9. 11. *As for thee alſo, by the blood of thy Covenant, I have ſent forth thy Priſoners out of the Pit.* 'Twas by the blood of the Lamb, and by the word of Teſtimony, the Martyrs overcame, *Rev.* 12. 11. And *Daniel* diſclaiming all creature Righteouſneſs, thus pleadeth, O *our God, hear the prayer of thy Servant and his ſupplication, and cauſe thy face to ſhine upon thy Sanctuary, that is deſolate for the Lord's ſake*, that Lord, who finiſhed tranſgreſſion, and made an end of ſin, *Dan.* 9. 17, 24. That, which moved God to take off the *Aſſyrian* yoke, was becauſe of the Anointing, or the face of the holy Oil, that was upon the Lord Jeſus, *Iſa.* 10. 27. When the heart of *Ahaz* was moved as the Trees of the Wood with the Wind, the Lord gave him this ſign of deliverance; *Behold a Virgin ſhall conceive*, meaning, that if he had love to give his dear Son, he would with him freely give deliverance, and all good things, *Rom.* 8. 32.

8. 32. 2 *Pet.* 1. 3, 4. So that till Christ be out of the way, or out of credit, or divested of power, and his blood hath lost its virtue, the Church shall live. The successes of the Church are upon Christ's account. 'Tis said, that *Constantine* marching against his Enemies saw a Cross in the Air with this Inscription, ἐν τούτῳ νίκᾳ, In this conquer. The French Pagan *Clodverus*, in battel with the *Alemaines*, nigh worsted, by the advice of his Christian Wife *Clotildis*, called on the name of Jesus, promising if succeeding to turn Christian, and presently *conversa belli alea*, the battel turned to him. *Samuel* offering the sucking Lamb, that great Type of Christ, prevailed, 1 *Sam.* 7. 9. *Hos.* 1. 7. *I will save thee*, saith *God*, *by the Lord*: 'Twas he that was the Good will of God that dwelt in the bush. *Gideon*'s sign was, *Ros in vellere*, the dew in the fleece, that is, Christ in the Virgin *Mary*. *Jacob*, in his prophetick Agony of Faith, though somewhat abrupt, crieth, *I have waited for thy salvation.* 'Twas in the prospect of *Dan*'s misery, infested by the *Amorites*, and *Philistines* his neighbours, though merited by his Idolatry, he first having the Teraphim, *Judg.* 18. 30. and having also the Golden Calf, 1 *King.* 12 29. So pernicious was Idolatry to bring War into his Gates, *Judg.* 5. 8. Now this salvation was not by

Sampson

Sampſon a Judge, and Saviour in that Tribe, but by Chriſt, *non ſufficit Sampſon, venit Shilo.* The Tunicle wherein the Child lies is called *Shiloh*: Hence, think ſome, delivery is promiſed to the big Woman, διὰ τεκνογονίαν, by the birth of the Child Jeſus, 1 *Tim.* 2. 15. The *Macedonians* invaded by the *Illyrians*, *Regem infantem in cunis productum ante aciem collocabant*, ſet the Infant King in a Cradle in the front of the battel, and it proved auſpicious to them. This Chriſt, *Sol in nube, lux ſub modio*, a Sun in a cloud, a light under a buſhel, ſhall ſcatter all clouds, and *in medio cæli*, ſhall ſhine in brighteſt glory in the midſt of the Heavens.

7. The Church ſhall ſurvive from the good effects and iſſue of its militant eſtate. Times of War train up the beſt Souldiers, and Seamen. Lambs breed in Winter. Quails come with the Wind. Days of affliction have brought forth the braveſt Chriſtians, and bravery of Chriſtianity, then the Spirit of glory reſts on them in its radiant ſplendour, to the admiration of Angels, and torture of Men and Devils; yea to the admiration of God, *ſpectaculum Deo dignum*, who laughs at the tryal of the innocent, not for their miſery, but the exerciſe of his unconquerable grace in them. The *Roman* Gallantry were raiſed from hardſhip the

the Spade and Plough, *Maſcula militum--Proles ſabellis docta ligonibus---Verſare glebas, & ſeverâ -Matris ad arbitrium reciſos--portare fuſtes.* Hor.

In this militant ſtate God and themſelves are at once glorified: *Father*, ſaith Chriſt, *glorifie thy Son, that thy Son may alſo glorifie thee.* Now the truth and virtue of Grace hath its illuſtrious viſible ſhine: Without this many would be unknown to the world, and to themſelves. *Paul*'s fame ſpread to Court and Country from *Nero*'s Priſon; though eſteemed as the off-ſcouring of the world. Scouring makes the Plate brighter. Stars glitter in the froſty nights. The coldeſt Climates makes the healthieſt bodies: *Praiſe the Lord from the Earth, ye Dragons and all Deeps: Fire and Hail, Snow and Vapour, ſtormy Wind fulfilling his word.* The wrath of man ſhall praiſe thee: from Hell gates the Lord will have praiſe. Now is the Saints tranſporting Faith, flaming Zeal, ardent Love (ſtronger than Death) invincible Patience, Heroick Courage, in their full glory. The generous maſculine Child is born in the time of the Dragon's rage. *Apollonius* being asked if he were not afraid of his Enemies, ſaid, *No, God hath given him a terrible countenance, and to me an undaunted heart.*

8. The Church ſhall overlive from the care and deſign of God in all afflictive diſpenſations, and

and civil alterations, taking ſome down, and ſetting up others; bitter potions, lancings, cauterizings are reconciled by the end, Life and Health. *Finis dat amabilitatem mediis.*

One *Pharaoh* is kind to *Joſeph*, till the Lords firſt born was ripened in the Womb, then comes another whoſe *heart was turned to hate his People. Pſal.* 105. 25. And was a ſevere Man-Midwife to help on *Iſraels* groans, and the extremities of the Birth pangs, that opened the Womb: The *Chaldean* and *Aſſyrian* Empires come on, to perform the whole work of God upon Mount *Zion*, *Iſai.* 10. 12. and that done, that Rod is caſt into the fire. The Kingdom turns about to the *Perſian Cyrus*, *Artaxerxes*, and *Darius*; by whoſe favour and aſſiſtance they had a releaſe from *Babylon*, and liberty to rebuild their deſolate *Jeruſalem*. To provide againſt the Bloody rage of *Haman*, *Vaſthi* the Queen becomes imperious, is depoſed from her Dignity, and *Eſther*, of the *Jews* ſeed, is exalted in her room: By that means with other concurring Providences diſreſting the Kings ſleep, *Mordecai* is advanced, and *Haman* hanged out of the way. *Ahab* was greatly wicked, and made *Iſrael* to ſin; *Jehu* is brought on to revenge his Blood and Idolatry, and to reform that people. *Dan.* 2. 44. In thoſe four viſible Monarchies, one ſubdues

ſubdues another, till in the fourth, the Roman, Chriſts Kingdom is entered, that gradually grows up to a Mountain, *à lapide in montem*, and fills the Earth. In theſe changes the Luſts of men, their Pride, Paſſion and revenge ſeem moſt viſible, yet by divine over-ruling wiſdom made miniſterial to good, as Treacle from Poyſon. The reformation in *Germany* was commenced to prevent the growing Empire of *Charles* the Fifth. Who knows not the occaſion of the change in Religion by *Henry* the eighth? *A Wheel was within a Wheel*: So little reckoning does the Lord make of Princes and their Dignities, in ſerving the deſigns of his Glory among his People, *Iſai.* 43. 4. *Pſal.* 136. *Becauſe his mercy endureth for ever.* Pſal. 52. 1. *Why boaſteſt thou thy ſelf in miſchief, O mighty man? The goodneſs of God endureth continually*; as the Church needeth Food or Phyſick; Cordials or Corraſives, Civil Inſtruments are altered: Whatever is done in the Kitchin is principally for the ſake of them in the Parlour: *Chriſt is head over all things to the Church*, The Lord hath made all things for himſelf, even the wicked for the day of Wrath, to be executioners of his deſerved juſt Vengeance: 'Tis ſin lies at the bottom of miſery, the Scabbard whence the Sword of juſtice is drawn, the bark in which the ſap runneth. As People

ple grow better Judgments grow fewer: After the Bloody devaſtations in *Jeruſalem*, by the ſeveral incendiary parties, *Titus*, looking over the Wall, beholding the ſlain cryed out, οὐκ ἦν τὸ ἔργον αὐτοῦ, this is not of my doing; and offered a triumphing Crown for the conqueſt of *Judea*, replyed, he had nothing to do in the glory of that action, but was only the inſtrument of Gods dreadful vengeance.

9. The Church ſhall ſurvive from the promiſe of the Father, of its fuller, more glorious ſtate on the Stage of the Earth, to which all overturnings ſhall work, *Ezek.* 21. 27. Chriſts Bride is not yet ſo fine as ſhe ſhall be. Princes ſhall think their glory beſt beſtowed, when brought in to Deck her, as *Egypt* did Gods *Iſrael* with its Brace-lets and Jewels: Great promiſes are yet to be compleated, *Dan.* 2. 44. *Rev.* 11. 15. The Roſe of *Sharon* is not yet at its full blow or beauty, *Zech.* 6. 13. *Even he ſhall Build the Temple of the Lord, and he ſhall bear the Glory*, 10. and 6. *The Houſe of* Judah *and* Joſeph *ſhall be ſtrengthned: And they ſhall be as though I had not caſt them off*; for I am the Lord their God, and will hear them, *Ezek.* 36. 11. *I will ſet you after your own Eſtates, and will do better to you, then at the beginning.* Till the *Jews* come in the Sun of Righteouſneſs, will have no conſtant or full

full ſhine: The Lord was long limning the Creation, but at laſt it was a glorious one. Chriſt hath been long poliſhing and dreſſing his Bride, what will ſhe be at laſt, when in all the Embroideries of richeſt Orient Glories? That this may be believed, ſaith the Angel, *Theſe things are faithful and true*, Rev. 21. 5. 22. and 6. They being to common apprehenſion incredible.

The Foundation of *Jeruſalem* ſhall be of Saphires, *gemmæ gemmarum*, the Prince-Jewel of admirable ſplendour: The Empire and High-Prieſthood of the *Egyptians* were ſignified by it: The Chief Prieſts and Judges wore them about their Necks, and the Pope uſed to ſend his new created Cardinal a Saphire: it flames, and ſparkles with purple Veins, and a pleaſant blue ſkie Colour: *There was ſeen under the feet of the God of* Iſrael *as it were the paved work of a Saphire Stone*, *Exod.* 24. 10. It was the Ornament of Chriſts Throne, *Ezek.* 1. 16. ſignifying Brightneſs, Majeſty, Purity and Chaſtity. To this are added Agates and Carbuncles. *Iſa.* 54. 11, 12. And *what ſhall be done to the man whom the King delighteth to honour?* St. *John* is high in his deſcription, *Rev.* 21. where we have a double number, of twelve for the twelve Tribes of *Iſrael*; and of three on each ſide for the *Gentiles* in every quarter:

and

and a double unity, one of matter, all the Gates made of Margarites, and an unity of form, all made of one Margarite apiece, ſignifying, Chriſt the only Gate for *Jews* and *Gentiles* unto God: A Pearl as big as the top of a thumb is rare, what is it then for a whole great gate to be one Pearl? However then the Church hath lien among the Pots, ſhe ſhall be as the wings of a Dove covered with Silver, and her feathers of yellow Gold.

The numerous confluence that ſhall then flow in, ſhall promote this glory, *Pſal.* 22.27. *All the ends of the Earth ſhall remember, and turn to the Lord.* *Pſal.* 72.16. There ſhall be an handful in the Earth, on the tops of the Mountains, and the fruit ſhall ſhake like *Lebanon*: The encreaſe ſhall be ſuch that the Church in admiration ſhall cry out for room, *Iſa.* 49.21. *The Lord ſhall bring in from* Egypt *and* Aſſyria, *that there ſhall be no room for them,* Zech. 10.10. Glory and reſt are taking things: In *Eſthers* time many became *Jews*; and at their return from *Babylon* many took hold of the Skirt of a *Jew.* 2 *Chron.* 15.9. unto *Aſa* reforming, there fell to him out of all *Iſrael* in abundance; *When they ſaw that the Lord his God was with him.* But this glory ſhall conſiſt in quality as quantity, *Pſal.* 68.29. Becauſe of thy worſhip at *Jeruſalem,* Kings ſhall bring preſents

to

to thee, *Rev.* 21. 24. 26. And the Kings of the Earth do bring their glory and honour into it. *O præclarum illum diem.* The Lord Chriſt ſits in Heaven to ſee this done, and this done, he ſhall deliver up the Kingdom to the Father.

10. Becauſe the Lord rather than his Church ſhall fail is reſolved upon extraordinary ways, *Iſa.* 28. 21. The Lord ſhall riſe up, as in Mount *Perazim*, when he brake forth on *Davids* Enemies as the Breach of many Waters, 2 *Sam.* 5. 20, 25. He ſhall be wroth as in the Valley of *Gibeon*, where *Joſhua* ſlew five Kings of the *Amorites*, that he may do his ſtrange work, and bring to paſs his ſtrange act, that is, in delivering his People after a new faſhion Hence that King ſaid; *There is no God can deliver after this ſort.* And 'tis ſaid, the Lord drying up the Red-Sea, not that God barely ſaved, but thus the Lord ſaved *Iſrael*, *Exod.* 14. 13. He never dryed up Seas, nor made the Sun ſtand ſtill, nor the Stars to fight in their courſes, nor ſtop the mouth of greedy Lions, and hungry flames to ſave wicked men. *Zech.* 12. 2, 3. The Lord reſolved to make *Jeruſalem* a cup of trembling and a burdenſome ſtone, but how? In ſmiting every Horſe with aſtoniſhment and the Rider with madneſs.

But

But God will be with you.

Obſerv. 2. *God will certainly be with his* Iſrael.

The Inſcription upon the Church is, *Sought out and not forſaken*, Iſai. 62. 12. He withdraweth not his eye from the Righteous, *The Lord will not forſake his People, becauſe it hath pleaſed him to make them his People:* When *Stephen* was ſuffering he ſaw Chriſt ſtanding up, 'twas ſuch a glorious ſight to be beheld. *Pharaoh* purſuing *Iſrael*, the Angel and the Pillar of the Cloud that had gone before them went behind, and wedged in 'twixt them and dangers, *Exod.* 14. 19. *Iſaac* dying, ſaid I die, but the Lord will ſurely be with you, and *Iſrael*, his young bird had learned the old ones note ſaying, God ſhall be with you.

1. Becauſe 'tis the main concernment and intereſt of God in the world. The world is but an Inn for the Church to lodge in, *Num.* 2. All the Tents of the Tribes were pitched about the Tabenacle: If not for this, what reaſon hath God to take care of the World? A Limner placeth the Picture in the midſt of the Frame, and fills up the reſt with Clouds and Land-skips. 'Tis not for the ſake of the Sun, Moon,

Moon, or Stars, much leſs for the ſake of the Beaſts, that the world is not diſſolved: What is God the better for *Belials*, a People unruly and profligate, *ſine jugo?* Or indeed for the Civil part that as Drones gather to themſelves. 'Tis *Iſrael* that God hath formed for his Glory, actively to ſhew forth his praiſe: The Gilded beſpangled Heavens, and the fruitful Fragrant Earth do but paſſively declare his Glory, and the Generality moſtly diſhonour and Blaſpheam his Holy Name, therefore the Lord takes more care of them than of all the world. The Ark was a Type of Chriſt, the Shew-bread of the Church, theſe had three coverings; the Ark had a covering vail, a covering of Badgers Skins, and a Cloth wholly of Blue: The Table of Shew-bread had a Cloth of Blue, and of Scarlet, and a covering of Badgers Skins, the Candleſtick and Golden Altar had but two, *Num.* 4. 5. to 11. *Seven Eyes*, ſaith *Zechariah*, *ſhall be upon the ſtone*, upon Chriſt and his Church.

2. Becauſe his propriety, relation and affection, lie eſpecially among theſe: *God can ſay, All Souls are mine*; the Earth with its fulneſs, and the Beaſts on a thouſand Hills; but of *Iſrael* 'tis ſaid, *God hath choſen thee to be a ſpecial People unto himſelf above all people that are upon the face of the Earth, Deut.* 7. 6. *Exod.* 19. 5.

19. 5. When the moſt High divided the Nations their Inheritance, and ſeparated the Sons of *Adam*, and ſet the bounds, then he took his People for his Portion, and *Jacob* for the Lot or Cord of his Inheritance; he corded up theſe diſtinct from all the world, *Deut.* 32. 8, 9. *Eſther* cries, *How can* I *endure to ſee the deſtruction of my kindred? Ahaſuerus* cries, *Will he force the Queen before my face?* much leſs can God. Whom ſhould the Bridegroom love but his Bride? Where ſhould the Father be but with his Family? Where ſhould the Shepherd be but with his Sheep? Or a King be but among his Subjects? Where ſhould the Head be but with its Members? And this relation and dear affection is indiſſoluble, *Pſal.* 52. 1. *Boaſt not thy ſelf thou man of might, the loving-kindneſs of God endureth for ever.*

And the Lord is reſolved that the world ſhall know this endeared love; and that they ſhall pay their homage, and ſtrike ſail to them, *Rev.* 3. 9. *Prov.* 14. 19. *Iſa.* 60. 14. *Behold, I will make them of the Synagogue of Satan (which ſay they are Jews, and are not, but do lie) Behold, I will make them to come, and worſhip before thy feet, and to know that I have loved thee,* 1 *Chron.* 17. 24. *David,* calling over the Lord's gracious Promiſes, prayeth, Let it even be eſtabliſhed, that thy name may be magnified

magnified for ever, saying, *The Lord of Hosts is the God of* Israel, *even a God to* Israel: And 'tis the Lord's promise, *Isa.* 61.9. *Their seed shall be known among the Gentiles, and their off-spring among the People: All that see them shall acknowledge them, that they are the seed which the Lord hath blessed.* And thus *Moses* assureth the world's acclamation to *Jacob's* glory: And all People of the Earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee. The Majesty of God shall be so great upon them, that the Enemies shall fall backward, as at the lustre of *Basil*, and before Christ, when he said, *I am He.*

2. Because of the Oneness betwixt Christ and his People. The Wife and Husband make one flesh; the Head and Members make one body: They are so one, that they bear one anothers names: Christ bears theirs, *Isa.* 49.3. *Thou art my Servant*, O Israel, *in whom I will be glorified.* And they bear his, *Gal.* 3.16. *Now to* Abraham *and his seed were the promises made: He saith not, and to seeds, as of many; but as of one: And to thy seed, which is Christ.*

And besides this mystical Oneness, there is a fœderal Oneness, whereby they are engaged to stand by one another, to assist, and take one anothers part: Much like that of *Jehosaphat* to *Ahab*; *I am as thou art, my People*

as

as thy People, my horſes as thy horſes, 1 *King.* 22. 4. Or as *David*'s to *Abiathar, Abide thou with me, fear not; for he that ſeeketh my life, ſeeketh thy life*; but with me thou ſhalt be in ſafeguard: Or as *Ittai*'s to *David, to ſtand by him in life and in death*: Or as *Ruth*'s to *Naomi, Nothing but death ſhall part thee and me.* The great God hath paſſed himſelf over to his People: I will be your God, in my greatneſs, goodneſs, might and mercy, to do for you: He avoucheth them, and they him, *Deut.* 26. 17, 19. This in ſhort the Spouſe ſummeth up; *My Beloved is mine, and I am his.* Being thus one together, they run the ſame hazards, ſtand and fall, live and die together: There is an end of both as to their glory in this world, if either fail.

4. The Lord will ſurely ſtand by his people becauſe of his faithful promiſe; he hath bound and tied himſelf to it, *fecit ſe debitorem*: And he is a juſt God and a Saviour, *Iſa.* 45. 21. *Zech.* 9. 9. *The word is gone out of his mouth in righteouſneſs, and ſhall not return, but will perform the good things he hath promiſed.* 1 *Sam.* 15. 29. Alſo the ſtrength of *Iſrael* will not lie, nor repent; for he is not as man that he ſhould repent. I *have ſaid, mercy ſhall be built up for ever, Pſal.* 89. 2. *Thou wilt perform thy Truth unto* Jacob, *and thy mercy to* Abraham. What

was promiſed in mercy, ſhall be performed in truth.

God is ſworn to Chriſt, *Iſa.* 53. 10, 11. that he ſhall ſee, or enjoy his ſeed, and divide a portion with the great, and a ſpoil with the ſtrong; that his ſeed ſhall endure for ever, and his days as the Throne of Heaven.

And the Lord is ſworn to his People according to the Oath that he made when they came out of *Egypt*, *Hag.* 2.4. *Deut.* 7. 9, 10. *Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his Commandments unto a thouſand generations*; and repayeth them that hate him, to their face to deſtroy them. *Jacob* may in a fitt ſay, *The Lord hath forſaken me, and my God hath forgotten me.* Enemies may ſay, They are entangled, they are bread for us, there is no help for them in God: But a Mother may ſooner forget her ſucking Child, that is deareſt, and drawing out her very bowels, than God can forget his *Jacob.* And ſuppoſe the Child be grown up, and be rebellious, yet what Father would diſinherit a Child? What Husband would divorce a Wife when they are able, willing, and engaged to remove and cure all in either that is diſtaſtful, and to infuſe all ſuch winning qualities as may attract and perpetuate love?

Here

Here one doubt offers its ſelf, as *Rebekah* ſaid, *Why am I thus?* or as *Gideon, If the Lord be with us, why is all this befaln us?*

As to this conſider, God is then moſt with his people, when he lets them fall into dangers and into enemies hands, either for their preſervation, or for their comfort. God was moſt with *Abraham* when travelling through the enemies Land; and with *Noah* when the Flood-gates of Heaven and Earth were ſet open: and with *Iſrael* in the Red Sea: And with his Servants in the burning Furnace and Lions Den; and with the Martyrs when burning at the Stake: When Seas of joy were poured upon them: Say not, God is afar off, now he is neareſt, in the Mount of danger, in the Belly of Hell, in the burning Buſh, that all are not conſumed, and that the Dragons Flood doth not overflow all. When was God more with *Iſraels* Poſterity than when their Bondage encreaſed under an unkind *Pharaoh*? and when was their deliverance nearer? In that doleful perplexed Eſtate *Jer.* 14. 9, 10. Faith could ſay, *Yet thou art in the midſt of us.*

Alſo conſider it may be needful for *Iſrael* that though God remove not his Preſence, he ſhould alter his Countenance and Carriage: His Heart is the ſame, though his Countenance alters. If the Lord did not let diſtreſſes come how ſhould

the wickedneſs and rage of the wicked be known, their ſin ripened, and their Plagues as *Pharaohs* greatned? How ſhould the Saints corruptions be purged, their graces evidenced, exerciſed and encreaſed, and their heavenly glory and crown be brightned? When the Lord is greatly angry with the wicked, and reſolved that their time ſhall be ſhort, he lets looſe their rage, *Rev.* 12. 12. as he dealt with *Pharaoh* in the hardning of his Heart to his deſtruction: When the Lord intends, *Zions* glorious Birth-pangs are ſtrong: Birth and Death-pangs are always ſharp: If the child be ſick, there is need of change of Diet. If it be diſorderly, a Rod is beſt for it: If there be dirt upon *Zion*, there is need of a wiſp; and after Gods Plate is ſcoured, the Rod is caſt to the Dunghil.

But God ſhall be with you.

Obſerv. 3. *'Tis full ſecurity and comfort when the great God ſaith, I will be with you:*

Heb. 13. 5, 6. *He hath ſaid I will never leave you, nor forſake you*; ſo that we may boldly ſay, *The Lord is my helper, I will not fear what man can do unto me*: All will do well, God being General, Convoy and Pilot.

The

The Child in the Storm was not afraid, becauſe its Father was at the Helm. The Lord of Hoſts is with us, the God of *Jacob* is our refuge: This God upon Mount *Zions* Aſſemblies will be *a Cloud and Smoke by day, and the ſhining of a flaming Fire by night*, a defence and a glory, *Iſa.* 4. 5. He ſhall cover *Benjamin* all the day long, and ſhall dwell between his ſhoulders, and why there? but as from on high to deſcry all dangers, *Deut.* 33. 12. Becauſe he is at my right hand, ſaith *David*, I ſhall not be moved: and why there? becauſe that is ſtrongeſt, and moſt ready to defend, and to ſtrike an Enemy in the face: This will turn *Zions* ſighing time into ſinging: The ſinging of Birds will come, and the Harpers ſhall ſtand together with the Lamb. *Moſes* well knew in what ſtead the preſence and glory of God would ſtand him, when he reſolved not to ſtir a foot without it. *Joſhua* could not be quiet till he knew which ſide the Captain of the Lords Hoſts would be on.

'Twas a debate among Philoſophers whether an Army of Lions, an Hart being their Leader, or an Army of Harts a Lion being their Leader were the ſtronger, and they concluded on this latter from the inſpiriting vigour of a generous Leader. 'Twas enough to *Abraham* *Gen.* 17. 1. to *Iſaac* *Gen.* 26. 3. to *Jacob* 28. & 5. 31. and

31 and 3. to *Gideon Judg.* 6. 12. to *Solomon* and his Princes building the Lords Houſe, 1 *Chron.* 28. 20. 22. and 18. The Lord ſaying I will be with thee; ſo to *Mary*, the Angel ſaying, Hail, thou art highly favoured, the Lord is with thee, *Luke* 1. 28.

To hearten in all engagements with Enemies, this was enough, God is with you, *Deut.* 7. 21. 20 and 3, 4. 2 *Chron.* 13. 10. 12. *Iſa.* 41. 10. This buoys up ſinking hearts, as Bladders keeps them above water. *Iſa.* 12. laſt. *Cry out, and ſhout, thou inhabitant of* Zion, *great is the holy One of* Iſrael *in the midſt of thee. Babylon* ſings in her heart, ſhe ſhall be no Widdow nor Childleſs, but the laugh from her wanton Spleen is ſoon quenched, and ſhe hath neither Husband nor Child, *Iſa.* 47. 8. Men have huge delicious Feſtival Dreams, but awaking have not one bit, or drop. Lots were caſt for Chriſts Garment, but God kept it whole. They ſay, let us take the Houſes of God in Poſſeſſion, O my God make them like a wheel, and as ſtubble before the wind, *Pſal.* 83. 12, 13. Woe to all that diſtreſs *Ariel*, the City of God, the Seat of his Worſhip. As Birds flying, ſo will the Lord defend *Jeruſalem*, *Iſa.* 31. 5. The little Birds are ready to fly in the face of them that would ſtry their Neſts: His fire is in *Zion*, (*Deum habent concivem*) and why? to burn up the wicked,

wicked, and to warm his people, *Zech.* 2. The Lord promiſeth to be a wall of fire, and a glory in the midſt of his people. The Devil obſerving an hedge about *Job*, was loth to venture to prick his fingers; 'twill be harder for him to break through a wall of fire, and to pull God's houſe down over his head.

1. 'Tis full ſecurity, God ſaying, *I will be with you*, if we mind the Competitors or Combatants in all the Churches dangers: The Combatants are God and Man, the Arm of God; And who hath an Arm like God? and an Arm of fleſh; *Iſa* 31. 3. *The Egyptians are men and not God, and their horſes fleſh, and not ſpirit; when the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall together*: Both die together upon the ſpot in their conteſting with God. *Eliſha* comforteth *Iſrael*, *There are more for us than againſt us. David* tells daring *Goliah*, *Thou comeſt with Sword, Spear and Shield, but I come in the name of the Lord of Hoſts.*

1. 'Tis the Almighty God, the Rock of Ages, who cometh upon Princes as Mortar, and as the Potter treadeth Clay, who hath twenty thouſand Chariots, and ten thouſand times ten thouſand miniſtring to him, whoſe breath like a Whirl-wind carrieth away the ſtubble and chaff; whoſe Look through the cloud ſcat-

tered the *Egyptians*, and made them cry, *Let us flee, for the Lord fighteth for them againſt the Egyptians*, *Exod.* 14. 5. Who put a collar on the *Aſſyrians* neck, and ſent him back to his place; that diſquieted *Babylon*, and brought forth his redeemed, though holding them faſt, not as Water-dogs, that quickly drop their prey. And on the other ſide, 'tis man, a fading leaf, a piece of mouldring Clay, who cannot ſtand before the face or force of a Moth. *What*, ſaith *Eliphaz*, *doth thine eyes wink at, that thou turneſt thy ſpirit againſt God*? and letteſt ſuch words go out of thy mouth? *Job* 15. 12, 13.

2. 'Tis the Living Eternal God whoſe name is I am, dwelling in Eternity; who hath time enough before him, and can do to morrow what he doth not to day: And ſorry man dwelling in an houſe of Clay, yeſterdays ſtart-up, that came out of the Abyſs of nothingneſs, ſoon to return to his duſt, *Iſa.* 51. 11, 12. *Rev.* 1. 18.

3. 'Tis God moſt High, God over all, over men, over Devils; and man an underling, a creeping worm: *Eccleſ.* 5. 8. *If thou ſeeſt the oppreſſion of the Poor, and violent perverting of Juſtice in a Province, marvel not, for he that is higher than the Higheſt regardeth, and there be higher than they.*

4. 'Tis God Wiſe and Omniſcient, whoſe Projects are Oracles, whoſe Counſels ſtand faſter

faſter than the Pillars of Heaven and Earth; who giveth wiſdom to the ſimple, and turneth *Ahitophels* devices into fooliſhneſs, who is ſtudying to ſave, men ſtudying to deſtroy: And man on the other ſide whoſe wiſdom is but the glitter of a rotten poſt; and deviſes but a Spiders web ſoon ſwept down, a vain thing compared to the Brazen Net-work of the Lords Counſels: Though mens policies like *Leviathans* ſcales be cloſed together; the Lord rends them in pieces, *Prov.* 19. 21. *Pſal.* 33. 16. *Iſa.* 8. 9. *Aſſociate, gird your ſelves together, O ye people, and ye ſhall be broken to pieces, take counſel together, and it ſhall come to nought, ſpeak the word, and it ſhall not ſtand, for God is with us.*

5. 'Tis God who never ſlumbereth nor ſleepeth, but watcheth his vineyard night and day, and hath eyes running to and fro for his people: And man who naturally and judicially oft falls into a ſpirit of ſlumber. *Alexander* ſaid he could ſleep becauſe *Antipater* was awake.

6. 'Tis the Soveraign, Inſuperable, Irreſiſtible and Unmoveable God, who doth whatever pleaſeth him; whoſe Angels or Chariots ſo called for ſpeed and ſtrength come out of the Mountains of Braſs; to ſignifie his irreverſible Decrees, who hath diſpoſed the whole world, who giveth to man his line: And mutable man

over whom God keeps a Negative voice, whom he holdeth in his Chain, and turns about as with Bit and Bridle as he pleaſeth, *Job* 38.31. *Canſt thou bind the ſweet influences of the* Pleiades? hinder the delicious fruitful Spring: *Or looſe the Bands of* Orion? take off its clutches of Froſt and Snow that impriſon Nature: *Canſt thou bring forth* Mazzaroth? The warm Summer: *Or canſt thou guide* Arcturus *with his Sons*? A Winter Conſtellation, or great Star that hath leſſer as Sons attending upon it.

7. 'Tis the Infinite, Omnipreſent God, who is never out of the Chair, who can ſee into the darkeſt nooks and depths of Hell, who can ſee from the beginning to the end, whoſe Eye-lids try the Children of Men: And dim ſighted man, who ſtumbleth at he knows not what, and cannot ſee one hour before him to know what a day or an hour will bring forth. *Tobiah* thought to come on the *Jews* unawares, but God made the matter known.

This is the God that Faith in all dangers ſpeaketh withal before it comes to any concluding Cenſure or Sentence.

2. Gods being with *Iſrael* is ſufficient ſecurity, becauſe he hath Saviours enough, Defenſive and Offenſive, *Propugnacula & Oppugnacula*, is never at a loſs for Inſtruments, theſe he uſeth not from neceſſity, but in convenience,

ence, and honour to Man, *Obad.* 17. Saviours ſhall be on Mount *Zion* to judge the Mount of *Eſau*: He hath Carpenters enough to fray the Horns: Seven Shepherds and eight Principal men to drive out the *Aſſyrian* from *Iſrael*'s Palaces, *Mich.* 5. 5. And commonly the Lord breeds up theſe Saviours in the Courts and Houſes of his peoples Enemies: *Moſes* is bred up in the Court of *Pharaoh*. *Jonathan Davids* Friend in *Sauls*: *Nehemiah* in the Court of *Artaxerxes*: *Obadiah* in *Ahabs*. *Jeremiah* is cheriſhed by *Nebuchadnezzar*. The Lord can make the Earth to help the woman: can make Devils good Phyſicians for the deſtruction of the Fleſh, and the Saving of the Soul: If men grow inhumane, he can make Ravens feed *Elijah*, and Dogs give eaſe to *Lazarus*; can bring forth his great Armies, the Locuſt, the Canker-worm and the Caterpillars, *Joel* 2. 25. Can ſet Frogs and Flies upon *Pharaoh*, and ſmite a proud *Herod* with a biting Worm.

3. The Lord can ſprinkle Enemies hearts with grace or meekneſs, *That the Wolf ſhall dwell with the Lamb, and the Leopard lie down with the Kid, that they ſhall no more hurt or deſtroy in his holy Mountain.* The Lord can make the ravenous Bird *Cyrus* a feeding Shepherd, and Heathens his ſanctified ones, *Iſa.* 13. 1. The King's heart is in the hand of the Lord, he turneth

turneth it as the Rivers of Water, can make them flow backward, or turn them into a ſide channel. Perſecuting *Saul* becomes a Preacher: *A people that have not known me ſhall ſerve me*; ſtrangers ſhall ſubmit themſelves unto me. *Iſa.* 52. laſt. *He ſhall ſprinkle many Nations: The Kings ſhall ſhut their mouths at him*: They that opened their mouth with fury and blaſphemy, ſhall be ſilent in adoration of Divine Majeſty; for that which had not been told them ſhall they ſee; and that which they had not heard ſhall they conſider.

4. Becauſe the Lord can do all alone by his ſelf wiſdom and power, when there are none to help, none ſhut up or left; when all are driven off the ſtage: When a Nation is rackt all out of joynt, he can wheel in every diſ-joynted bone into its ſocket. *I know*, ſaith *Job, thou canſt do all things*. Princes are ſtrong by their Subjects, Generals by their Armies; but God is ſtrong by himſelf to bring his Enterprizes to paſs. *His own Arm brought ſalvation, Iſa.* 59. 16. He can take away without hands, *Dan.* 8. 35. *Job* 37. 23. *He regardeth not the wiſe in heart.* He can ſpare the profound ſubtle Politician. *Of whom took he counſel? Who hath been his Inſtructor?* The glorious God ſhall be a place of broad Rivers. He ſhall reign before his Antients gloriouſly.

Iſa.

Isa. 33. 21. & 24. 23. When the question was moved, *Who shall destroy* Babylon? 'Tis answered, *Strong is the Lord that judgeth* Babylon. When the Nations rush like the rushing of many waters, God shall rebuke them. *Behold, the Lord God will come with a strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him. All Nations before him are as nothing, and they are counted to him less than nothing and vanity, Isa.* 40. 10, 17. This is the God that will contend with them that contend with *Israel. Behold, all they that were incensed against thee, shall be ashamed, and confounded; they shall be as nothing, and they that strive with thee shall perish.*

If there be no visible helps on Earth, God hath invisible Heav'nly Hosts, Glorious nimble powerful Angels that can dispatch *Sennacheribs* thousands in a night, that can fetch *Peter* out of Prison, and open the Iron Gates without asking leave of the Guard. *Psal.* 57. 2. *He shall send from Heaven and save me*; But who shall come? Shall Justice come? No; God shall send forth his Mercy and his Truth. He can send to Red-Seas, to Fiery Furnaces, to Lions Dens, to the Belly of Hell, and save his Redeemed, can pull out of the Waters though reaching up to the Neck. He is God

and

and not man, therefore we are not consumed.

I Die.

Use. *If all, if the best die, then acquaint thy self with Death, expect and prepare for it.*

To die is too solemn a thing to be done *ex tempore:* The wise Virgins had Lamps burning, and Oil in their Vessels, yet the Bridegroom coming, they trimmed their Lamps to burn brighter and clearer, *Matth.* 25.7. Prudent Princes prepare long afore the Field Battle, where their all shall lie at Stake: *Præpara te in vestibulo ut possis ingredi triclinium:* There is no sitting or lying down on the Bed of rest or Feasting till the Feet be washed. Put off thy Shoes, for the Ground on which thou art to tread is holy. The Ancients had their Sepulchres in their Gardens, so had *Joseph*, a Prick to his Rose, Vinegar to his sweet Sawce, a Mask over Beauty, and a means to moderate earthly affections: The Pictures or Statues of the dead in Churches are made kneeling, to tell us the need of acquainting our selves with God by Prayer. Holy *Job* waited all the days of his appointed time till his change came: *David*'s Arithmetick was in numbring his days that he might apply his Heart to Wisdom. Mans *Stadium* or Stage is set, gird up thy Loins to finish thy course well. *Samuel* to anoint

anoint *Saul*, ſends him to *Rachels* Sepulchre: The *Grecian* Emperors inaugurated, had in one hand a flaming Fire-brand, quickly out, in the other a Veſſel full of dead mens Aſhes, to teach the Brevity of Life, and to quench its Vanity: *My Soul*, ſaith *David*, is continually *in my Hand*, a Principal Jewel that he knew might be ſoon dropt, carefully to be ſecured. The firſt poſſeſſion *Abraham* bought in *Canaan*, was not Houſe nor Land, but a burying place; by death he took poſſeſſion of the living promiſe. *Gen.* 23. 4. The firſt piece of Houſhold-ſtuff *Seleucus* bought in *Babylon*, was a Sepulchre to lie in. *Tamerlain* in his marches carried a Winding-ſheet, to make him ſober in his Victories by the diſplays of Deaths Flag. In the Iſle of *Man*, 'tis ſaid the Virgins firſt Spun their Winding-ſheet, and at Feaſts had them girded about them, ſome Heathens had plain Houſes and Houſhold-ſtuff, as there to live but a ſhort time; and coſtly Sepulchres as there to continue long.

2. If *Iſrael* dies willingly why doſt thou mourn? Thou rejoyceſt to ſee thy Daughter well married, to ſee thy Son taking the poſſeſſion of a rich eſtate: Wouldſt have the Ship always upon a ſtormy Sea? *Jerome* brings in the Lord ſpeaking to *Paula* mourning for her Daughter, 'I have made thy Child mine, doſt

'envy

'envy my poſſeſſion? Wouldſt by mourning 'fetch her back from Rivers of Pleaſure to a 'Valley of Tears? From a Throne to a Dung-'hil? *John* 14. 28. *If ye loved me, ye would rejoyce, becauſe I go to the Father.*

Behold, I Die.

Uſe 1. Iſraels *Life being ſo uſeful, there is cauſe to lament their Death, and to lay it to Heart.*

Such Tears as vapours ſent up Heav'n-ward, will return an unctuous dew upon thy own Heart: The dying Houſe is the Houſe of mourning, the Mourners go about the Streets; *Abraham* Mourns for his *Sarah*: The People for *Moſes*, for *Abijah*, for *Samuel*, for *Joſiah* the Breath of their Noſtrils, for *Stephen* with great Lamentation. *Gen.* 23. 2. *Exod.* 34. 8. 1 *Kings* 14. 13. 1 *Sam.* 25. 1. 2 *Chron.* 35. 20. *Acts* 8. 2. 'Twas ſaid of a vertuous Lady, *Nihil unquam peccavit, niſi quod mortua eſt*, ſhe never offended, but in this that ſhe died; what a cry was there for the ſlain young Prophet? 1 *Kin.* 13. 10. The wicked dying, none ſay, ah! My Brother, or ah! His Glory; 'Tis ſad to ſee the Stars falling from Heaven, the Sun ſetting to riſe no more, to ſee ſtone after ſtone falling from Gods Building, to ſee one withdraw his hundreds, another his thouſands from the common ſtock: Were the *Indian*

dian Wombs of Silver and Gold blaſted, the loſs were not ſo great; of all, the wicked have cauſe to mourn, the godly being gone to their Father to give an account of their evil uſage of them, perſecuting their Bodies, and grieving their Righteous Souls: God will enquire who cauſed theſe Tears? Who made theſe Wounds?

2. Emprove them while living; draw out their good, liſten to their Counſel: get Copies, Tranſcripts of their piety to look on when dead, gather fruit before the Tree be cut down and bear no more: Work, the Candle will be put out. *Eſau* cryeth bitterly to his dying Father, Bleſs me, even me alſo, O my Father. *Gen.* 27. 34. 'Twas *Adonijahs* folly not to make uſe of *Zadock* and *Nathan*, who would have given him ſafe advice in time, 1 *King.* 1. 8.

3. Before Death comes do all the good you can. *Moſes* was to be avenged on the *Midianites* and then to be gathered to his People, *Num.* 31. 2. And *Sampſon* to be avenged on the Lords of the *Philiſtines*, by Faith ſhaking the Pillars, and pulling down the Houſe over them: *Luther* ſaid, I will take care of *Germany* during my Life, then let others look to it. The Silk-worm having ſpun her ſelf a Silken Garment dies, leaving a Pearly Seed, *Ciconiæ mos eſt unam è pullis domui, relinquere ubi nidificata*

ficata eſt. If poſſible leave ſome young Saints in the places where you dwell. Ground not cultivated is Barren. *As we have opportunity let us do good,* Gal. 6. 10. The poor man may be dead to morrow. The Emperour was ſad, his Neighbour dying before he had done him good; *Iſaac* ordereth, Make me Savoury meat before I die, that I may bleſs thee. Be not Clouds without Rain, Wells without Water: Naked Backs, and Hungry Bellies bleſſed *Job*: Alms receive into everlaſting habitations, *advocatos præmiſimus:* The Lives of moſt are Blanks, you may as well caſt up a thouſand Cyphers, as caſt up their good deeds. Excellencies are worthleſs if not uſed: Speculative ſciences are little admired but as tending to action. The Glorious Hue and Glittering outſide of the Sun and Stars would be little admired, were it not for their beneficial qualities and influence: *Cornelius* Alms, the Centurions Synagogue, and *Dorcas* Coats for the poor made their Life deſired, and Death lamented. *Abraham* prays hard for *Iſhmaels* Life; *Iſrael* bleſſeth his poſterity; The Dreſſer of the Vineyard pleadeth a year longer for the Barren-tree: God forbid, ſaith *Samuel,* that I ſhould ceaſe to pray for you. *Eliſha,* entertained by the *Shunamite,* ſaid, Behold, thou haſt been careful for us with all this care, what

is

is to be done for thee? Wouldſt thou be ſpoken for to the King? Or to the Captain of the Hoſt? 1 *Kin.* 4. 13. *Elijah* bids *Eliſha*, *Ask what ſhall I do for thee before I die?* 2 *Kin.* 2. 9. Thy Glaſs runs apace, Death is picking at the Lock to let out thy Soul, *what thine hand findeth to do, do it with all thy might*, for the Church, for thy Family, and with *Hezekiah*, ſet thine Houſe in order for thou muſt die.

4. If *Iſraels* Life be ſuch a bleſſing, pray for the Saints lives: As they did for *Peter*, by prayer unlocking the Priſon Doors, *Acts* 12. And for *Epaphroditus* ſick nigh unto Death. Phil. 2. 27. *Cry, Lord, ſpare thy People, ſave thine inheritance:* If the Foundations be deſtroyed what can the Righteous do? When it goeth well with the Righteous the City rejoyceth, but when the wicked periſh there is Shouting, and an Hiſſing them out of their place. *Prov.* 11. 10. 28. *c.* 12. *Job.* 27. 23.

5. Be willing to live with *David* to ſerve out your Generation and Apprentice-ſhip. *Paul* with his big ſelf-denying Soul, was content with the ſuſpence of the Glory of Heaven to ſerve the Church, when himſelf and that were afflicted. *Ingentis animi eſt aliena cauſa ad ortum reverti.* Chriſt telleth *Peter* deſirous to follow him, whither I go, thou canſt not follow

low me now: Thou haſt more work to do. *John* 13. 27. *Luke* 17. 7, 8. The Servant coming from Plow expected to ſit down to meat, but the Maſter ſaid, Gird thy ſelf and ſerve me firſt. *Cæſar* ſaying he had lived long enough for Nature, *Tully* replyed, but not long enough to ſerve the Common-wealth. If diſtreſſes be they may be overlived, or God be glorified by thee, more than in Heaven: Above the glorified ſing, here the afflicted ſigh, but the ſighing of the one is pleaſing to God, as the triumph of the other; and the Lord is ſenſible of thy ſorrow to crown thy patience, and will kiſs the Wounds that Bleed for his ſake, as *Conſtantine* did the hollow of *Paphnutius* Eye loſt in Chriſts cauſe. *Et hæc olim meminiſſe juvabit.* There is ſomething better than being glorified; living thou giveſt glory unto God, dying thou receiveſt glory from him. The Lord knoweth beſt when 'tis fit to die; and the beſt good is not good or beautiful but in Gods time.

And ſuppoſe thy fruit bearing time be devoured by Age, ſtlll thou maiſt be a Nurſe to Gods Children and ſick Family, *Pſal.* 92. 14. that promiſe one way or other holds good: *They ſhall bring forth Fruit in old Age:* Tho Nature hath its time to ceaſe bearing, Grace hath none: If thou haſt no working Hand, thou

thou haſt feeding Lips: *Iſaac*'s Eyes Dim, he could bleſs. However, Saints grown old muſt be content to be Gods Beads-men, and to live on the Reverſion of anothers Trencher: He never turns old Servants out of Door, and lets them live to be uſeleſs, to let them know they are ſaved by Grace: Still there is a Beauty in Old Age; the old Oak is venerable, τῶν καλῶν ἡ ἢ πώρη κάλλη, the autumn of fair things is fair: The Beauty of old men is the Gray-head, *duplex corona, exaltationis & pulchritudinis*, eſpecially when found in the way of Righteouſneſs 'tis a double Crown, Crown upon Crown.

6. If Saints be ſo uſeful, ſee the folly and mad miſchievous miſtake of wicked men; who are weary of their beſt bleſſings, that as Legion miſchief their beſt Friends that ſtand them in moſt ſtead, that are hewing at the Pillars that ſupport the Houſe over their Heads, who, night coming on, put out the Candles, in a ſtorm caſt away their Cables and Anchors: Sickneſs and Death gathering apace to the Heart, Bar out the Phyſitian; the Houſe ready to fall, pull away the Shoars; *Sancti ſunt ſtatumen rerum*: What is more Diabolical, or nearer the ſin againſt the Holy Ghoſt? The Sun-ſet, and Stars clouded, what a dulſome night enſues? *Joſeph* and *Daniel* were admi-

red

red by Heathens deſcrying the Spirit of the living God in them: Is this the honour of the Chriſtian Religion for its ſake to be infamous? *Pſal.* 106. 16. They envyed alſo *Moſes* in the Camp, and *Aaron* the Saint of the Lord. *Egypt* was glad, *Iſrael* departed, but it coſt them dear at the Red-Sea: Vultures beat their Young becauſe lively; Ravens Feed not their Young, as not ſo black: Tygers are enraged by Fragrant Spices: Powder and Shot are ſpent on Pigeons, and the Crows are ſpared: Panthers hate a mans Picture: The *Epheſians* Baniſh *Hermodorus* as Sober: *Ariſtides* hath the *Athenian* Oſtraciſm: *Greece* Decrees *nemo de nobis excellat*, let none excel. *Blacks* deride Beauties: At the *Burgundian Forge*, *Qui prior erat dignitate, prior trahebatur ad martyrium*, *Tarquin* cuts off the tall Poppies gay heads. Envious malice with its foul mouth and bloodſhotten eyes, calleth Chriſt a Devil, ſprays and freckles the pureſt Beauty, ſpits Poyſon, puts out the new lighted blazing Candle, clips the wings of anothers growing Reputation, that themſelves may be mounted on the wings of Fame. Surely ſparkling holineſs hurts their ſore eyes, walking piety bites. Men vile and uſeleſs, *ulcera & carcinomata*, the Wens and Plagues of a Nation in Pride and Hatred, like *Cain* kill their Brother, becauſe better, and having

ving acceptance of God, which they deſpair of, *Pſal.* 35. 15. The abjects gather againſt *David*, thoſe that hated him whiſpered together. The Lord told *Edom* thou art one of them, *Obad.* 11. *Zion* ſuffering, *Lam.* 1. 21. the Enemies were glad that thou Lord haſt done it. The Ship nigh wrack'd they went about to kill *Paul*, who preſerved them. Chriſt though healing their ſick, caſting out Devils, is bid depart. Some pretenſions are of honouring Saints dead, but as *Claudius Taurinenſis* ſaid, *pictos adorant, vivos devorant*, the living are baited and devoured. 'Tis wholly unaccountable to reaſon, policy and intereſt for the wicked to have ſuch a pique at the Godly who do them ſo many good turns.

But God ſhall be with you.

1 Uſe. *'Tis comfort, whoever dies, God lives.* *Philip* died comfortably, leaving his Son *Alexander*. So *Antoninus Pius* leaving his Son *Commodus*. *Epaminondas* wounded Enemies prevailing, died chearfully, hearing his Shield was ſafe, and expiring, drawing the Spear from his Body, ſaid, *yet I die a Conqueror*: God the beſt Sun and Shield yet lives in Heaven not as an unintereſted Spectator, to behold the play of the World, leaving it as a Tennis-Ball to the Bandyings of men, but with an active providence, ruling in *Jacob* to the ends

of

of placing, diſplacing and diſpoſing perſons and things according to the counſel of his own will, *Dan.* 2. 21. 4 and 35. *Pſal.* 29. 10, 11. *The Lord ſitteth King for ever, he will give ſtrength to his people,* that are dear to him as the Apple of his Eye; *cum oculis non eſt ludendum,* he will defend his eyes. *Rachel* mourns for her Children, yet Chriſt lived: *Martha* tells the Lord, If thou hadſt been here my Brother had not died. Chriſt lives and is at hand, therefore the Church dieth not. A Cardinal made a Beech-tree his Emblem, whoſe top taken off the remains of it never thrive. Were Chriſt the top, the head cut off, all would ſoon run to ruin: To him the Higheſt powers owe ſubjection; The expanſion of a Royal Pavilion deck'd with Pearls over their heads, tells them they have one Superior whoſe defence they need. How was the mighty *Aſſyrian,* who exalted his Throne above the Stars of God, brought down to Hell, and to the ſides of the ſlimy Pit? *Iſa.* 14. What a ſlaughter and Bonefire is made of *Gog* and his Princes marching againſt the unwalled Cities, a people without viſible defence, *Ezek.* 38. 39. with *Rev.* 20. 9. Since Jeſus was Born the Devils Game was ſpoiled. *Porphyrie,* as *Euſebius* cites him, ſaid, *Nunc mirantur, ſi tam multos annos civitai peſte vexetur; poſtea enim quam Jeſus colitur,*

tur, nihil utilitatis à dis consequi possumus, after Jesus was worshipped, nothing in any miseries could be obtained of the Idol Gods: And when *Augustus Cæsar* under whose Reign Christ was Born, enquired of the Oracle who should Reign after him, the Dæmon answered, *Puer Hebræus jubet me hanc sedem relinquere & ad orcum redire*, The *Hebrew* Child commands us to be gone from these Altars; he puts an end to their Impostures. If God be for us who can be against us? *quis læsivè? quis prævalenter*? so as to prevail. This made *Joshua* ask the Heavenly Captain, Art thou for us, or against us? *Josh.* 5. 14, 15.

Use 2. *In all streights resort to God*:

Insist not on an Arm of Flesh for thee, or against thee: Cease ye from man, whose breath is in his Nostrills; for wherein is he to be accounted of? *Isa.* 2. 22. *The remnant of* Israel, *and the escaped of the House of* Judah *shall no more stay upon him that smote them, neither on the* Assyrian *or* Egypt; *but shall stay upon the Lord, the Holy One of* Israel *in truth. Isa.* 10. 20. Hence *David* resolved, I will call upon God that perform th all things for me, *Psal.* 57 2. *Jehoshaphat* at his inextricable plunge, not knowing what to do, crieth out to God,

whoſe name is a ſtrong Tower: *Hezekiah* ſpreads *Rabſhakehs* blaſphemous Letters before the Lord. *Jacob* urgeth the Lord, thou ſaidſt I will ſurely do thee good. Fleſh and Blood hath many ſhifts; *Aſa* ſeeks to Phyſicians, *Saul* to a Witch: Many ſeek the Rulers face: But no enterprize takes effect without a Commiſſion under the broad Seal of Heaven, that is the authority and efficacy of all inſtrumental executive Sub-powers; That obtained 'tis enough, without it all is at a ſtand, and attempts prove an untimely Birth, blaſted Bloſſoms. All ſecular power muſt lower its Top-ſail to it.

Uſe 3. *If God be with* Iſrael, *the wicked will have a hard task of it.*

They reſolve high, as *Benhadad*, that the duſt of *Samaria* ſhould not ſerve for an handful for his followers, but an hundred thouſand of them were ſoon laid in cloddered blood, 1 *Kin.* 20. The Image of Gold, Silver, Iron and Clay, is carried away as Chaff before the Wind. The Eagle muſt be firſt ſhot through to hurt the young carried on her back. The Church is carryed on Eagles Wings. Sinners have a potent God too near them, and againſt them: *Magnum vicinum nolumus*: Their rage is but like

like the foaming Water againſt the Mill, or the Winds beating againſt the Sails by Art profitable to drive forward: With elaborate policy, ſtretch of parts, combinations of intereſts, proviſions againſt all dangers, having alſo the ſhines of Providence, and experiences, the mighty Caſtles of their hopes have been demoliſhed, counſels and confederacies broken, *Iſa.* 8. 9. And deſigns defeated; cunning Foxes with Firebrands at their tails have burnt up their harveſt: By ſome treacherous dividing mutinous humours that like Waves daſh and break one on the Neck of another, their intents have wholly miſcarryed, and oft Divine Juſtice hath caſt them down as Dung upon the Earth, brought them down as Sheep to the Slaughter and that by their own hands. There is no Ship they ſail in but ſprings a leak or daſheth againſt ſome Rock, whereby 'tis broke in pieces. *Diocleſian* had Monuments inſcribed, *Superſtitione Chriſti ubique deletâ*, that the Sect of Chriſtians was quite deſtroyed; but with a great miſtake; it glorioufly flouriſhing again in *Conſtantines* time: When the Smiths were hot at work blowing up the Coals, the Lord inſcribes this Motto; *No Weapon that is formed againſt thee ſhall proſper, and every Tongue that riſeth againſt thee in Judgment thou ſhalt condemn*, Iſai. 54. 17. Mich.

4. 11. They ſay, Let *Zion* be defiled, *adultera, vel contaminata ſit ſanguine*, let her be an adultereſs, or defiled with Blood; a very fair choice. But they know not the thoughts of the Lord. Surely there is no enchantment againſt *Jacob*, nor Divination againſt *Iſrael*. Though *Gebal*, *Ammon* and *Amalek* were combin'd hand in hand with their vaunting, *Aha*, the day is ours: In proſperity the deſtroyer came upon them: The Trumpet ſounding *Adonijahs* merry Gueſts were put to flight, as Birds ſate down to their prey by the diſcharge of a Gun *Gen.* 14. 11, 14. 'Tis likely thoſe four Kings had made a proſperous market and gone away ſafe with their booty, had they not packt and ſhuffled in *Lot* among their wares. *Pſal.* 2. 1 Why do the Heathen rage? And the People imagine a vain thing? *Vanum eſt quod non ad finem valet.* All is vain: But who are theſe Heathen? They were the Elders and Prieſts of *Iſrael*, who employed their wits and power againſt the Lords Chriſt, *Acts* 4. 25. Bad men are born under an unlucky Planet: Though warned of their own ruin, and the Churches riſe, they can prevent neither: The Idolaters had notice in time of *Joſiah* by name, who ſhould break down their Altars. They had time enough to ſecure themſelves againſt danger, yet the

Judgment

Judgment came, 2 *Kings* 13. 2. Heavens Decrees cannot be reversed or disannull'd: 'Tis the Churches Motto, *vinci posse, mori non posse:* It may be in a swoun, worsted in lesser Skirmishes, but it cannot die; it may be singed, not burnt; drenched not drowned: After a sharp Winter it ever had a flourishing Spring.

1. Bad men cannot prosper, because of Gods curse: I will curse them that curse thee. 'Tis peremptory, and irreversible. The seed of the Woman shall break the head of the Serpent who bruiseth her Heel. This makes Arrows drop from their hand, or to fall on their own head; Like a withering East-wind, this blasteth their projects, is *mors in olla*, Death in their dainty Broath, and makes them like Grass on the House-top, *Psal.* 129. 5.

2. Because they are under a superior check and power, *Regnum sub duriore regno. The remainder of Wrath God will restrain: Laban* reckoned of Power in his hand to hurt *Jacob*, but his rage is turned to good news: The God of your Fathers spake to me Yester-night, saying, *Take thou heed that thou speak not to* Jacob *good or bad*: A double Judgment, bridled from speaking evil, made dumb from speaking good, *Gen.* 31. 29.

Balaam confeſſeth, All that the Lord ſpeaketh I muſt do; here is a *muſt*, his bad heart would have done otherwiſe. *Pilate* was out thinking Chriſts Life or Death to be at his diſpoſe: *Sennacherib* muſt not come into the City, nor ſhoot one Arrow. All both men and Devils are in the Chains of Divine Providence and Juſtice. The proud waves have their bounds, thus far and no further. *Job.* 5. 12. *He diſappointeth the devices of the crafty, ſo that their hands cannot perform their enterprize:* Wherein they deal proudly God is above them, when they think to plow long and deep, the Lord cuts the Traiſſes, and Cords, *Pſal.* 129. 3. Implacable hearts have no Omnipotent Hands; *That men may know that thou whoſe name alone is Jehovah, art the moſt high over all the Earth.*

4. Becauſe the wickeds malice is not againſt the Church, but againſt Chriſt. 'Tis not Manſlaughter, but God-ſlaughter, *Deicidium in quantum offendibilis*: Good men, if not for God in them, might have fair quarter. 'Tis hard kicking againſt the pricks, running on the thick boſſes of Gods buckler, *Faculum in umbone.* Why doth thine heart carry thee away? And what doth thine eyes wink at? That thou turneſt thy Spirit againſt God: *Impar*

par congreſſus: *Saul* perſecuteth Chriſt: In that ye have done it to theſe ye have done it unto me: *Gideon* telleth *Zebah* and *Zalmunna*, The men ye ſlew at *Tabor* were my Brethren, riſe *Jether*, and ſlay them. *Gamaliel* forewarns, Leſt haply ye be found fighters againſt God. *Necho* King of *Egypt* adviſeth *Joſiah* from medling with God, 2 *Chron.* 35. 21. The Lord reckoned with *Aaron* and *Miriam* for ſpeaking againſt *Moſes*; as *Zebul* to *Gaal*, where is now thy mouth? *Mount Seir* would take the Nations in poſſeſſion, whereas God was there: But God judgeth his Blaſphemies, ſaying, They are laid deſolate, they are given us to conſume, *Ezek.* 35. 12. Hence the Lord eſpouſed *Jehoſaphats* danger. The battel is not yours but the Lords, 2 *Chr.* 20. 12. And *Aſa* cryed, *Help Lord---Let not men prevail againſt thee*, 2 *Chron.* 14. 11. He made his danger Gods danger.

5. Becauſe though God begin with his own Sanctuary and People, that they ſip of the Cup, yet judgment reſts among the wicked, and they drink the dregs. The *Babylonian* began at the *Jews*, the green tree, then eats the fleſh of the *Edomites*, and *Moabites*, and paſſeth over to *Egypt*, *Uz*, *Philiſtia*, and at laſt other Nations ſerve themſelves of him to his perpetual deſolation, *Jer.* 25. And he periſheth as

dung upon the Earth. The Lord kept a terrible day of Aſſize upon him, *Joel* 2. 20, 21. He had done great things, but his ſtink and ill-ſavour came up, and the Lord reſolves to his peoples comfort to out-vie and over-do him; Fear not, O Land, for the Lord will do great things. The Lord inverted the Curſe againſt *Iſrael* to a Bleſſing. The *Jews* fearing the *Romans* crucifie Chriſt, and loſt their Kingdoms. So *Jeroboams* cunning device by Idolatry ruined his Intereſt: all bad mens devices, like a Picture drawn in Ice, melts away at the next thaw. If Judgment begin at the Houſe of God, what ſhall be the end of the ungodly?

6. God being with *Iſrael* the wicked cannot proſper, becauſe their truſt is in Perſons and things under a Curſe, *Jer.* 17. 6. Curſed be the man that truſteth in man, *Judges* 6. 31. Will ye plead for *Baal*? will ye ſave him? but death was in the caſe. *Iſrael* ran to *Egypt*, but the ſtaff breaks, the ſhivers of the Reed run into their Fleſh, and the Spirit of *Egypt* alſo failed (or was emptied in the midſt of it) its Counſel was devoured, its Idol-charmers, Wizzards profit not, but 'tis given up into the hand of a cruel Lord, *Iſa.* 19. 3. 2 *Chron.* 13. 8. *Abijah* tells *Jereboam*, *With you are the Golden Calves*; he thought them a mighty

mighty guard, but they proved ſorry Soldiers in withſtanding the Kingdom of the Lord: *But with us is the Lord for our Captain, and his Prieſts are with us, and we keep the charge of his Houſe.*

Babylons Inchantments, Sorceries, and Aſtrologers could not ſave her: the fire burnt up all like ſtubble, that no fire, no not a coal was left to warm her, *Iſa.* 47. 8. to 14. when *Egypt* received her wounds, all was incurable, *Jer.* 46. 11. *Go up to* Gilead, *and take Balm, O Virgin, the Daughter of* Egypt, *in vain ſhalt thou uſe many Medicines, for thou ſhalt not be healed*; Her Fleſh was bad to heal, Plaiſters would not ſtick, nor Salves operate.

7. Wicked men cannot proſper, becauſe Chriſt and Chriſtians prayers are againſt them. There are the cries of living Saints, and of the blood under the Altar, and of a glorified Chriſt againſt them. *Luther* would ſay, in wiſhing a mans ruin, wiſh him to be an Enemy to Gods people, that can ſet their prayers againſt him. What with the wickeds ſelf-curſings and Saints prayers, ruin will come, though their prayers ſeem like the courſe Muſick of *Joſhua's* Rams-horns, the Walls of *Jericho* will fall by them. Againſt God what can proſper? *Though folden as Thorns, they ſhall be conſumed*

as Stubble fully dry, Nah. 1. 10. *David* did all at once: But I prayer, *Pſal.* 56. 9. *When I pray, mine Enemies turn back, this I know, for God is with me.* That Queen of the *Scots* ſaid, ſhe was more afraid of Mr. *Knox*'s Prayers, than of an Army.

It remaineth then that the triumphing of the wicked is ſhort. *Behemoth* moveth his tail like a Cedar, the Sinews of his Bones are wrapt together, his Bones are like ſtrong pieces of Braſs, and bars of Iron; he drinketh up a River and haſteth not (that is, runs not away for fear) he truſteth that he can draw up *Jordan* in his mouth; wicked men think they can ſwallow up all, *But he that made him can make his Sword to approach to him, Job* 40. 17, 23. *Leviathan* is another Emblem of terrible men, whoſe heart is like a ſtone, as hard as a piece of a nether Milſtone, his ſcales are his Pride, ſhut up together as a cloſe Seal, out of his mouth go burning Lamps, and ſparks of Fire leap out: yet his Fleſh is filled with barbed Irons, *Job* 41. So the *Babylonian* puiſſant Monarch is brought down as one of the contemptible Princes, *Iſa.* 14. The Lord hath made nothing too great or too ſtrong for himſelf.

And the greateſt controverſie that ever the Lord had with the Nations going beyond his expreſſed

expreſſed Commiſſion, in the exerciſe of their native rage, malice, and blaſphemy, was for their hatred and violence to his people, *Iſa.* 34. 8. *It is the day of the Lords vengeance, and the year of recompences, for the Controverſies of* Zion.

Uſe 4. *If the Lord will be with his people then, in their loweſt eſtate be one of them; be where God is, 'twill be the ſtrongeſt ſide.*

This ſwayed with *Abimelech* and *Phicol* his chief Captain to make a League with *Abraham*; God is with thee in all thou doeſt, *Gen.* 21. 22. For this *people out of all Languages took hold of the skirt of a* Jew; *We will go with you*, for we have heard that *God is with you*, *Zech.* 8. 23. Though *Saul* in a perverſe Spirit was afraid of *David*, becauſe he ſaw that the Lord was with him, and was departed from *Saul*, 1 *Sam.* 18. 12. For this *Moſes* quitted his Court Grandeur, and offered to be made a great Nation in ſhaking *Iſrael*, oft refuſed that preferment. The ruins of *Jeruſalem* weighed down all Court honours with *Nehemiah*: And *David* had rather his right hand ſhould forget its cunning, and that his Tongue ſhould cleave to the roof of his mouth, if he did not

prefer

prefer *Zion* above his chief joy, *Pſal.* 137. 5, 6. When *Terentius* for eminent ſervice was offered by his Emperour *Valens*, what he ſhould requeſt, he asked that the true Chriſtians might have the liberty of Worſhip by themſelves, ſevered from the *Arrians*, which denyed, he, modeſtly gathering up the pieces of the torn petition, profeſſed, if he could not be heard in Gods cauſe, he would ask nothing for his own profit. *Becauſe of the Houſe of the Lord*, ſaith *David*, I will procure thy wealth, that under the ſhelter of Peace *Zion* might flouriſh: What are mens Ceiled Houſes the Houſe of God lying waſte? to chant to the Viol, and invent inſtruments of Muſick, or to drink wine in Bowls, if not grieved for the affliction of *Joſeph*? What is it for men to ſleep in their own Cabin, to Feather their own Neſts, and ſhift for their own eaſe and profit, the Ship being in extream danger: *Uriah* contemneth the pleaſure of his Houſe and Bed, the Ark, *Iſrael* and *Judah* abiding in Tents; by thy Life, and by the Life of thy Soul, he tells *David*, I will not do this thing. Many wiar-drawing, wheedling Arguments are uſed, as by *Rabſhakeh*, that every man may eat under his own Vine, and drink of his own Ciſtern; But what ſaith *David*? *How ſay ye to my Soul, flee as a Bird to your Mountain?*

In

In the Lord put I my truſt. Was it well done by the Prieſt and Levite to paſs by the bleeding Brother, on the other ſide of the way? The Lord is the ſweeteſt and ſureſt friend in evil days, what becomes the Lord will not unbecome thee: *Herodias* tells *Cæſar*, offered her baniſhed Husbands eſtate, 'twas not becoming her to live in pleaſure, he being in miſery: *Iago* King of the *Draves* left his Nobles Feaſting below, to company with poor Chriſtians, who ſhould be his companions to all eternity.

1. The Lord's Intereſt lies among a few contemptible people, and few they are that receive the Goſpel, or ſhall be ſaved, 1 *Cor.* 1. 26. You ſee your calling, Brethren, not many mighty, wiſe, or noble, are choſen; not men in ſecular pomp, Gold Chains, and Silks, but deſtitute, naked, afflicted, in Sheep and Goat Skins in Caves and Dens; yet ſo honourable, that the world is not worthy of ſuch Jewels. The Lord hath founded *Zion*, and the poor of his people ſhall truſt therein, *Zeph.* 3, 12. *Iſa.* 14. 32. From the mouth of babes and ſucklings the Lord ordaineth ſtrength. They were poor Fiſher men that turned the world up-ſide down. *Gideon's* Army was too many, till thinned to three hundred. Man's

ſtrength

ſtrength is God's weakning. He doth more with a Bulruſh, a Barley Cake, and Ramshorns, with the Jaw-bone of an Aſs, and a little Stone from a Sling, than with *Goliah*'s Spear, as big as a Weaver's Beam, or with *Saul*'s Armour and Coats of Mail. *The feet of the poor, and the ſteps of the needy, tread down the lofty City*, *Iſa.* 26.5, 6. The leaſt of the flock draw out, and make *Edom* deſolate. There is no reſtraint to the Lord to ſave by many or by few, 1 *Sam.* 14. 11. 2 *Chron.* 14. 11. who delighteth not in the ſtrength of horſes, nor taketh pleaſure in the leggs of a man.

2. Though poor and few, yet preſerved and encreaſing. *Iſrael* was but like two flocks of Kids when the *Syrians* filled the Land; ſuppoſe them but an hundred Cyphers, God the Figure ſet before them, makes them thouſands, *Iſa.* 25.4. *Thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible one is as a ſtorm againſt the wall.* Though poor and needy, the Lord, ſaith *David*, thinketh on me, 1 *Chron.* 16.19. *When they were but few, even a few, and ſtrangers, wandring from one Nation and Kingdom to another, the Lord ſuffered no man to do them wrong, yea he reproved Kings for their ſakes.*

There

There needs no reſtleſs diſquiets for viſible humane force; *Iſrael*'s ſtand ſtill ſaved them. *Iſa.* 30.15. In returning and reſt ſhall ye be ſaved, in quietneſs and confidence ſhall be your ſtrength. When the pious Biſhop ſaid, he would follow his faſting and prayer, *& totius belli molem Deo committere*, his Enemy ſaid, *Bellum ei inferat Diabolus, non ego*, Let the Devil make war and not I; he could fight men, but not God. *Samuel* at *Mizpeh* plies his praying and ſacrifice, and his God diſcomfited the Philiſtines with Thunder from Heaven.

3. Though *Iſrael* be few, a day of ſmall things, they will be a day of great things, the Kingdom of the little Stone, the grain of Muſtard-ſeed, tho the leaſt of all, will encreaſe. The dry Rod choſen by the Lord ſhall bring forth buds, bloom bloſſoms, and yield Almonds, *Numb.* 17.8. and not be withered in the bud. God can bring down the high Tree, and exalt the low; dry up the green Tree, and make the dry Tree to flouriſh. The barren that did not bear ſhall travel with child, and more ſhall be the children of the deſolate, than of the married wife, *Iſa.* 54.1. *Heb.* 11. 12. *Of one, and he as good as dead, there ſprang as many as the Stars in the Skie for multitude, and as the Sand which is by the Sea Shoar innumerable*:

The

The Lord called *Abraham* alone, and bleſſed him; when the time of the promiſe drew nigh his ſeed multiplyed, ('twas the promiſe that made fruitful;) that made the ſeventy perſons that came down to *Egypt* ſix hundred thouſand, and three thouſand and five hundred and fifty fighting Men, beſides Women and Children, and two and twenty thouſand of the Tribe of *Levi*, *Numb.* 1. 46. 3. and 29. 30. and at the ſecond Muſter-roll after their loſſes in the Wilderneſs they were ſix hundred thouſand, and a thouſand ſeven hundred and thirty, *Numb.* 26. 51. This vexed the High Prieſts and *Jews* to ſee their damms broken down, and the Church encreaſing like a meadow, with a flowing glory. The people ſhall flow to the Mountain exalted above the Hills, *Mich* 4. 1. One told the Perſecutors, *Inde eſt quod gratias agimus*, Therefore we give thanks, becauſe by your cruel Decrees we are the more encreaſed.

4. Though the Lords People be few, afflicted, and deſpicable, there are ſeaſons wherein the Grandees of the world make ſuit to them, aſſert their happineſs, and ſhall be willing to bring in their glory to them, *Pſal.* 45. 12. *The Daughter of Tyre ſhall be there with a gift, even the rich among the People ſhall entreat thy favour.*

favour. Job 11. 19. *Yea many ſhall make ſuit unto thee.* Rev. 3. 9. *Even they of the Synagogue of Satan, ſhall come and worſhip before thy Feet, and know that I have loved thee.*

5. Of all kindneſſes done to the Lord or his People, none argue more ſincere love than what is expreſſed in evil days, *Jer.* 2. 2, 3. *I remember thee, the kindneſs of thy youth, the Love of thine Eſpouſals when thou wenteſt after me in the Wilderneſs:* Our Saviour taketh ſpecial notice of it, *Luke* 22. 28, 29. *Ye are they that have continued with me in my temptations: And I appoint unto you a Kingdom as my Father hath appointed me.* A goodly recompenſe, *Matth.* 25. 37. Chriſt makes them more worth by thouſands then they knew of, feeding him when hungry. For this the Church of *Pergames* is remarked, dwelling where Satans ſeat was, yet holding faſt his name and not denying the Faith, even in thoſe days wherein *Antipas* the Faithful Martyr was ſlain. Every meeting and every good word is recorded, *Mal.* 3. 16. When *Huſhai* came over to perplexed *Abſolom*, he ſaid, Is this thy kindneſs to thy Friend? When *Baſil* was blamed for hazarding his Life too far, he anſwered, *Non aliter amare didici:* I have not learnt to love otherwiſe.

6. Kindneſſes

6. Kindneſſes to the Lord in his afflicted poor *Iſrael* in a low eſtate ſhall ſurely be requited, and unkindneſſes avenged: An *Ammonite*, a *Moabite* was not to come in the the Lords Congregation till the tenth Generation, becauſe they met not *Iſrael* with Bread and Water by the way. *Deut.* 23. 3, 4. *Nabals* unkindneſs had nigh coſt the lives of all his Family; *Amalek*, was the firſt of the Nations, that oppoſed *Iſrael*, but his end was to periſh for ever, *Numb.* 24. 20. *Edom* with a reproachful rejoicing, looking on his Brothers trouble, felt Heavens vengeance: *For thy violence againſt thy Brother* Jacob, *ſhame ſhall cover thee, and thou ſhalt be cut off*, *Obad.* 10, 12. *Moab* howleth for his pride, refuſing to be a covert to the Lords Out-caſts, *Iſa.* 16. 4. *Gideon* chaſtiſed the men of *Succoth* with Briars and Thorns, who ſaid to him upbraidingly, Are *Zebah* and *Zalmunna* now in thine hand that we ſhould give Bread to thee? *Judg.* 8. 15. *Sihon* was ſmitten, not giving *Iſrael* paſſage, 11. and 21.

Kindneſſes are rewarded: *Rahab* periſhed not. The *Kenites* are delivered in *Amaleks* deſtruction; *For ye ſhewed kindneſs to all the children of* Iſrael *when they came out of* Egypt, 1 *Sam.* 15. 6. *David* requites *Jonathans* love

in

in *Mephiboſheth*, and the Sons of *Barzillai*, becauſe they came to him when he fled from *Abſalom*, 1 *Kin.* 2. 7. the Barren *Shunamite* kind to *Eliſha* is rewarded with a Son, and with that Son raiſed from the dead, 2 *King.* 4. The Widdow of *Zarephath*, kind to *Elijah*, hath her Barrel of Meal, and Cruiſe of Oil multiplied, and her Son reſtored to life: *Abiathar* was ſpared by *Solomon*, becauſe he bare the Ark of the Lord before *David*, 1 *King.* 2. 26. *Publius* receiving *Paul* had his Father healed. *Paul* begs mercy for the houſe of *Oneſiphorus at that day*, for he oft refreſhed me, and was not aſhamed of my Chain, 2 *Tim.* 1. 16, 18. not a Cup of cold water is loſt, nor a Widdows mite: They ſhall proſper that love *Zion*, *Pſal.* 122. 6. *Agrippa* told *Thaumaſtes* relieving him, This ſhall one day do thee good: Such as reſcued a *Roman* Soldier in Battel had a Crown of Oaken Boughs, but God will give a Crown of Glory, and to walk with him in White, and keep them in the hour of Temptation, who ſtick to his afflicted people, *Rev.* 2. 4. 3. and 10. *Neh.* 13. 14.

Uſe 4.

Uſe 4. *In the loweſt eſtate of the Church, deſpair not, though beneath hopes and probabilities of continuance.*

Antigonus asked his diſmayed Souldiers, How many do you reckon me? *Rachel* calls her Child *Benoni*, a Son of ſorrow, *Jacob* calleth him *Benjamin*, the Son of his right hand, as above particular adverſe providences, for ſhe died: When *Iſrael* was over *Jordan* in the Enemies Land, the Lord ordered Circumciſion, fit to make them a prey, but his deſign was to exerciſe Faith, *Joſh.* 5. 1 *Kin.* 7 21. There were two Pillars in the Porch of *Solomons* Temple *Jachin* and *Boaz*, meaning Gods directive wiſdom, and executive ſtrength; *Upon the top of the Pillars was Lilly work:* The beginnings of the Lords workings for his People ſhall be compleated in Lilly work. *Zech.* 3. 7. Seven eyes are upon the ſtone, meaning the activeneſs of Providence, in the exertion of all Gods Glorious Attributes, Wiſdom, Power, Love, Patience, Faithfulneſs, Goodneſs, Unchangeableneſs, that are as the ſeven Chamberlains miniſtring to *Ahaſuerus*. God being excellent in Counſel, and wonderful in worknig; having ἀκοίμητον ὄμμα, a ſleepleſs eye, what can miſcarry? The Hart fell upon the

the blind ſide of the Rock, having but one eye, and that faſtened on the Dogs. God is all eyes; the Wings and Wheels of the Chariot of his Providence are full of eyes, looking every way, like a waking Pilot, he never lets the rudder ſlip out of his hand: Viſible inſtruments go off the Stage, one goeth off, another comes on; now a Friend, anon an Enemy; But the Lord never goeth off, and is but on one ſide, though he ſmiles on the Counſel of ungodly, and layeth not folly to them for a while, he will not forſake the righteous, nor take the wicked by the Hand: His Word, his Oath is againſt the wicked and he is able to execute it; as *Cæſar* told *Metellus* contradicting him in his medling with the treaſures, forbear, or I will lay thee dead; he that ſpeaks it can eaſily do it; why ſhould the Church fear, Chriſt is in the Ship? The fearleſs Child in a ſtorm gave this reaſon, I fear not, my Father is Pilot; the Diſciples in the ſtorm afraid, ſaith Chriſt, It is I. 'Tis his promiſe, Lo, I am with you to the end of the World; *And even he ſhall Build the Temple of the Lord, and he ſhall bear the glory, and ſhall ſit and rule upon his Throne.* Zech. 6. 13 And he rules alone. 'Twas reckoned an undervaluing of *Auguſtus* to joyn a compeer to him; and when 'twas offered to *Valentinian*,

tinian, he told them 'twas in their power to chuſe him Emperor, but now not to joyn another to him. *Chriſtus ſibi ſufficit.* The *Aſſyrio-Chaldean* Empire paſſed to the *Perſian*, that to the *Grecian*, that to the *Roman*, but Chriſts is not transfer'd or left to another People. In his Kingdom, though Viceroys be, there is no defect, Mortality, or Succeſſion: No Heir can be expected. The Lord ſhall inherit *Jacob*, he alone. *Zech.* 2. 13. 'Tis his Portion. In caſe he ſeems to ſtep aſide he comes again, *v.* 10. *Sing and rejoyce, O Daughter of* Zion, *for lo, I come, and will dwell in the midſt of thee*, and will recompence his momentary departures with everlaſting kind embracements, *Iſai.* 54. 7. 9. Enemies have *Ideas* and Platforms in their mind, but their hand withereth in the ſtretching out. They have no Picklock to get into Gods Cabinet Counſel, and where two Keys belong to a Lock both muſt be brought. Deſpair not; as the Mountains are about *Jeruſalem*, ſo is the Lord about his People: The Lord, bringing his People from *Babylon*, ſaid Ye ſhall not go out with haſte, as fearing the Kings loving mind might alter, who gave them liberty, nor go by flight, fearing a *Pharaoh* might purſue them, and fetch them back; for the Lord will go before you, and the God

God of *Iſrael* will be your Rear-ward, or gather you up. He is not only a Captain to lead on, but to gather up ſuch as ſtraggle and lag behind, *Iſa.* 52. 12. *David* cheerfully propheſies, *The Lord is on my ſide, I will not fear what man can do unto me. The Lord taketh my part with them that help me, therefore I ſhall ſee my deſire on them that hate me, Pſal.* 118 6,7. The Lord hath many Inſtruments, and many places to fetch them out of: What he does not by one, he will do by another: What he does not at one time, he will do at another. So *Mordecai* told *Eſther*, if ſhe were ſilent, the Lord would deliver from another Place, which term Place is by ſome reckoned the title of God, meaning, if the creature helped not, God would; witneſs the *Perſian* Princes, *Ezra* 6. 11. and the ſpecial Decree of *Darius*, that whoever interrupted his Decree in rebuilding *Jeruſalem*, Let Timber be pulled down from his houſe, and being ſet up, let him be hanged thereon, and let his houſe be made a dunghill.

If dark ſeaſons happen, the Child goes along in the dark, held in the Father's hand. The Child goes to the Maſter with the Father's Letter in its pocket. God, as Juſtices, giveth his Travellers a Paſs to go home with. When matters were deſperate, *Albertus Crancius* ſaid to *Luther*,

ther, Frater, frater, abi in cellam & dic, Miserere Deus, Go to thy Cell, and cry, Lord have mercy.

When the state of things may be desolate, when there are no Physicians, or if any, they ignorant of the disease and cure, or the potion is dash'd out of their hand: Men stand trembling on the shore, fearing the Ship will sink: Death gathering apace to the Heart, complexion, pulse, breath altered, Relations stand, as *Job*'s Friends, with a dumb silence, with mournful accented voices, the conduits of their eyes running down with tears, all concluding of the sick man, he is no man of this World. Well, let the Church be as the Widdows Son on the Bier, or as *Lazarus* in the Grave, yet hope with *Abraham* against hope: *Egypt* hath many diseases, and many remedies, *multa venena & multa salubria*. Let diseases be Epidemical or Chronical, *Israel* hath a Physician that can cure all: *Etiam opprobria medicorum*, *Jer.* 30. 15, 16. *Mal.* 4. 2.

The more this foundation truth is believed, the deeper rooting it hath in mens minds, 'twill stop hard thoughts of God, God shall have our good word; it will keep from sin, from irregular means, and traiterous insurrections; *Mordecai* will not bow to *Haman*, nor conceal Treason; Duty will be performed,

ed by ſtammering *Moſes*, by *Gideon* the leaſt of the Family, by *David* a ſtripling, by *Jeremy* a Child, by *Ezekiel* with a Brazen hearted and impudent headed people: If God will be with *Iſrael*, of whom, of what ſhould *Iſrael* be afraid?

Laſtly, In all merciful Providences, make grateful, make glorious aſcriptions unto *Iſrael*'s God. *Job* 12. 9. Who knoweth not in all theſe, that the hand of the Lord hath wrought this? Upon the defeatment of *Balaam*'s project; *According to this time it ſhall be ſaid, What hath God wrought? Numb.* 23. 23. If it had not been the Lord who was on our ſide, when men roſe up againſt us, they had ſwallowed us up quick; their throats are like Sepulchres, large and hungry as the grave. All may ſay, This is the Lord's doing, and it is marvellous in our eyes. *Moſes* makes it the head of his ſong, when *Pharaoh* was diſcomfited: *Thy right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath daſhed in pieces the enemy, Exod.* 15. 6. When the ſeven Plagues tempered with the wrath of God were poured out, the victorious Saints, with the Harps of God, ſing the Song of *Moſes* the Servant of God, and of the Lamb, (they two are at no jarrs) ſaying, Great and

marvellous are thy works, Lord God Almighty, juſt and true are thy ways, thou King of Saints, *Rev.* 15. 3. The Bleſſed *Mary* falls in with her joyful acclamation, *He that is mighty hath done for me great things, and holy is his name. Ezra*, chap. 9. ver. 8, 9. praiſeth God, who had extended mercy to his people in the ſight of the Kings of *Perſia*, lightning their eyes, giving them a reviving in their Bondage, and to ſet up the Houſe of their God.

Who but God could divide Seas, turn *Ahitophels* Counſel into Fooliſhneſs, hang *Haman* on the Gallows built for *Mordecai*, preſerve, Lambs among Lions, Lillies among Thorns ſuſpend the rage of Lions and a fiery Furnace, ſecure the Ark above the furious Deluge, put an Hook into the Jaws of the Dragon? 'Tis God alone doth our unexpected, our marvellous, our impoſſible things for us: To him be glory for ever and ever.

The Memorial or Character of that approved deceaſed Chriſtian, Mr. *Iſaac Hubbard* of Great *Cogs-hall* in *Eſſex*.

'TIS too common with worthleſs men to expreſs their pique at vertue, with their venemous mouth to ſpit poyſon, and ſpray the Face of Beauty, to ſcratch with their *Ethiopian* Nails, and with their Blood-ſhotten eyes to make envious detractions on worthy Perſons and their laudable actions, and by immixing *Alchymy* to give a dull allay to finer metals. But the wiſe ſhall inherit glory; and the memory of the Righteous ſhall be Bleſſed: This made *Demetrius* ſay, the *Athenians* could demoliſh his ſtatues, but not his Pyramidical vertues. The *Phœnix* dies in her Bed of *Arabian* Spices, fired with the pure Beams of the Sun. *Abſolom* had his Monuments, 'twas a ſhame he had nothing better to perpetuate his memory. Men godly

need no Paraſitical Smoak, yet 'twould be a manifeſt breach of Law, a diſingenuous profuſeneſs, an encouragement of bad men, to pour Fragrant Ointments on a Dung-hill by emblazoning Panegyricks: But good men deſerve a bundle of Myrrh and Frank-incenſe; 'twas acceptable and honourable for *Mary* to pour the Alabaſter-Box of very precious Ointment on the nigh dying Body of her dear Redeemer. The Sun ſetting leaves a Light behind it: When the Spirit came at the name of *Enoch*, it made a pauſe, and trebled its notes, as the Nightingale quavering on her pleaſant Note, *Gen.* 5. 21, 24. It tells no ſtories of the Victories and Triumphs of *Alexander* and *Cæſar*; but will not forget *Dorcas* Coats, nor the fame of the Widdows Mite: 'Tis but Juſtice that good men and their Lives laudable and exemplary, that are regiſtred in Heaven, ſhould be preſerved undefaced upon Earth. But in the report I have to make, conciſeneſs muſt be, as with them who frame the Picture of great Perſons into little Tablets: Precious in the ſight of the Lord is the Death of the Righteous.

His Temper.

1. It was ſmooth, cheerful and well-pleaſing, manifeſt by that uſual Commentator his Countenance: This rendered him an acceptable Companion, apt to all offices of Love, and an Ornament to Religion, which yet was a greater Ornament to him. But this cheerfulneſs from his refined ſublimated Soul, was moſt manifeſted by his Angelick delight in ſinging Pſalms, in which he expreſſed an internal joy, and was oft diſſolved into a mixture of melting precious Tears, Fragrant as the Dews and drops of Roſes diſtilled over a gentle fire: As alſo by his Prayers that aſcended as ſweet odour or incenſe to Heaven, in his uſual magnifying rich unmerited diſtinguiſhing grace, and the glorious unutterable priviledges of his dear Redeemer.

2. He was patient, compoſed, calm and ſilent eſpecially at injuries, knowing it to be the greateſt and nobleſt victory to conquer himſelf: With a grateful mixture of Faith and Patience, he could behold the party-coloured and variegated Rain-bow of earthly intermixtures. Innocency with the Teſtimony of

God and Conſcience were ſhield enough. He knew troubles to be the tribute and appendages of Humane Nature, yet as a Chriſtian could take them as Pledges of Fatherly Love: Without a Stoical Apathy afflictions did not much damp him; and without an enamoured levity, he could behold the Glitter, Gildings, Muſick, and pleaſure of the Worlds gaieties that enchaunt others. In caſe he found any mental jar, mutiny, or inſurrection; and if with *Rebekah* by the ſtruglings of *Jacob* and *Eſau* in her narrow encloſure, he found cauſe to ſay, why am I thus? Without amuzement or changing of Countenance, putting all under the domination of reaſon, in wiſdom he could conceal, and by the encounters of grace timely ſuppreſs, not ſuffering the ſpark to riſe up into a flame; yet at ſome time when ſurcharged, he would unburden himſelf into a faithful friendly Boſom: In the alternate ſucceſſions of this changing world experience prepared him for harſh occurrences, and ſometime to be juſtled in the tumultuous beſpattering Croud of this buſie world: He would rather let the Bluſtering Winds paſs on, ſtepping out of their way, than by oppoſing make them more outragious, knowing that the Squibs of the Tongue would expire of themſelves, and that 'twas folly to think of preventing

venting matters impoſſible, and no ways remediable, but by a prudent forbearance; he knew the chewing of bitter Pills would render them more diſguſtful: He could contemn unmerited injuries, and requite them with kindneſs, not retaining a cloſe feſtering malice in his Breaſt: He had ſomewhat of the Oſtriches ſtomach to digeſt Iron, the climate he lived in required it, and grace enabled him to it. He could leave ſuch injuries to die alone or to repay themſelves: And amongſt Obſtreperous Noiſes could Deafen his Ear, as, tho of a better Spirit and principle, that *Cholerick Satyrus* ſtop'd his Ear, leſt the Bellows of others Tongues ſhould make the Blood Boil in his Veins.

His Religion.

He was no Notioniſt with an Itch after Novelty, or affected ſingularity; had no rolling Prurient Fancy, nor a Coy Squeamiſh Stomach, as ſick men to pingle at the Sawce, or childiſhly to pick Straws in Divinity. He was endowed with a great Sobriety and Moderation of Judgment, never ſo Unchriſtian as to make all Anti-chriſtian who differed from him, as if none could get to Heaven that

went not in his Congregational Path: His Religion lay not in an opinion or party, tho he could not be religious without either. He was neither erratick, phrenetick, nor paralytick. He liked not the lofts of Giddy Heads, had good battlements on his upper ſtory, that he fell not over to break his Bones; time taught him what abſurdities overweening, luxuriant, unreined, opinionated fancies ran into: He liked not the torrid Zone, was no Galloper, but went his ſober ſteady pace, being more for Truth than Zeal, yet labouring to be zealous in Truth. If any *Ethiopian* ſcratch'd him, Truth was his Salve: Gods Eternal Truth was dearer than Eaſe, Liberty, or Life, that are in continual Fluxes and Hazards. His Veſſel had a good Ballaſt that he did not tumble, toſs or jump up and down by the eſtuations of flowing and reflowing Waves, in ſtead of ſailing forward to his Heavenly Port.

His Card, Pole-ſtar, Canon he ſailed and walked by was the word of God: The Sun of his daily Life paſſed through this Zodiack, yet ſometimes croſſed by the Eccliptick Line. He made this word the man of his Counſel, minding and moving by the Sun rather then the Dial. If he left the Common Road 'twas becauſe fouler and craggy,

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and he eſpied another clearer and ſafer. Wherein he ſeparated from others, 'twas where they firſt ſeparated from Truth, knowing that men entring and holding on in a wrong way, have the further to come back with ſhame, ſorrow, and loſs of much time. Like the better-bred *Bereans* he would enquire at the Scriptures, thoſe Divine Oracles, whether thoſe things were ſo.

Heaven had giv'n him a competent Judgment within himſelf, that with an eaſy credulity he could not readily be impoſed on by the Impoſtures of a falſe world. He uſed his own Legs, not walking on others Crutches, and did not fancy himſelf nigh Blind to be beholden to others ſpectacles. That which fixed the Orient Dye, and brighteſt colour into his Religion, was his fixed perſeverance. His ſupernaturalized Soul, followed not the ſenſible declination of his Body, but in the deadneſs and barrenneſs of Nature, he bore fruit in the Autumn and Winter of his Life. His Sun did not as *Hezekiah*'s go back, nor as *Joſhua*'s ſtand ſtill, and if at any time a little overcaſt it ſoon wrought out. His Cæleſtial fire never went out, his Lamp was fed with freſh Oyl, and continued as a Green Olive-tree in the Houſe of God. He began with fear, care,

and labour, travelling after the word, pursuing the light of that word which first awakened and illuminated his dark Soul; from a leaden Youth growing to a Golden Age, and not as many from a Golden Youth to a Leaden Age; from a day of small things increasing to a day of great things; from an early young Disciple, becoming as *Mnason* an old Disciple, till like *Simeon* with an armful, with an heartful of Christ he could say, Now, Lord, letteſt thou thy Servant depart in peace, for mine eyes have seen thy Salvation. 'Tis true he was not what he would be, by the impedings of the flesh, yet was not what he might have been, through the preventings of Grace.

He was not drunk with opinions, to stagger and reel to and fro, nor as dying People did he desire the exchange of his Bed and Chamber, but continued his repose in the Bosom of that Church, where grace had made him a member. And in all material matters wherein 'twas his duty to be resolved, he had no suspensive hesitancy; he knew not the fall of the Leaf, nor falling sickness that many have been troubled withal, and in case a little short swoun surprized him, the Spirit soon chafed him to Life: If a little straying, the voice behind him, remembred him, here is the way walk

walk in it. His study was not to spend time but to spend it well, to redeem it, that he might spend it better: He took it by the forelock before it turn'd its Bald-pate, endeavouring the witness of some good done before it got out of his reach.

Time's redemption is a great art, in his journeyings he so contrived affairs that he might way-lay Soul markets in his return. And when hearing he made not idle Indentures on the Table, nor minded he the raptures of a flaming fancy, nor the ringing of Changes or Chimings of words by a loose fancy: 'Twas the necessity, and emprovement, nourishment of his heart he aimed, and not the curiosity of his Ear or Palate.

His Conversation.

1. His personal Conversation was to be much at home with his own heart in self-observation, and heart-examination; if one Eye went abroad for intelligence, the other kept home for application and improvement, conversing with men as glasses wherein to behold his own infirmities, and with Christians as with Books of Receipts, whereby to know his own maladies

maladies and cure; making himſelf another from himſelf; he was moſt quick-ſighted, and ſevere at home, calling his Eye home to himſelf, reading, hearing nothing but to be enriched with more Divine obſervations, and not that for diſcourſe, but practice.

In Divine matters in reading and hearing he was very ſedulous, he ſaw that nature had hid precious Minerals, not next the skin of the Earth, but deep, and that not becauſe they ſhould not be enjoyed, but that as a witneſs of their worth, they might be digg'd and laboured for, and when cloyed with retirements or other domeſtick occurrences, he took the recreation of the good Air in ſome godly company, to make an exchange of ſecular trouble for ſpiritual cheerings.

Alſo as to his perſonal Converſation, he was much in ſecret, out of the noiſe and buz of the world, whoſe croud he knew might thruſt out many a good purpoſe, and whoſe bluſtering winds might blow out his Candle. Theſe ſolitary ſhades and retirements were not ſo much to eſcape the world, but for the more reſerved immediate enjoyment of himſelf with God, and hereby grew the better, the worſe he found the world. To be enlarged in pri-

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vate communion, is the largest dominion, and the best initiating holy souls into heavenly fruitions, to get the sensible feelings, prelibations, and anticipations, Divine prospects and transports of supernatural, solacing, ravishing bliss, and joys soon without interruption to be enjoyed. Doubtless Souls familiarized with their God, have the softest days, the sweetest nights, and the largest entrance into the Everlasting Kingdom, readiest for the Bridegroom's call, with their Loins girded, and their Lamps burning. Abroad men find enveigling vanities; every Port, the Eye, the Ear assaulted with some pleasing temptation, or as it fared with *Lot*, with perplexing vexations.

These Solitudes and Arbours of holy retreated Meditations are Gates that let into the inward World, Heavens Suburbs, and Resemblances; Valleys where the hotest Rays strike, where the sugar'd Dews and Drops of Heaven mostly fall, are oft blessed with cleerest Illuminations to the mind, Exhilarations and sweetest Satisfactions to the affections, and Strengthnings to the wills holy resolutions. Yet 'tis beneath a Christian to be immured in a Monkish Cloister to secure the Castle of Innocency where there are no Assailants, Religion is little concern'd in such sullen Gravities. 'Tis far more noble

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to be familiar and yet untainted in the throng of the World, where courted with vice, frighted by threats, to sit at a full Table and not to surfeit, whereby the world knows it hath but the Ghost, the Shadow, the worser Half, and God the Main: Those Beasts were clean and fit for divine Sacrifices that chewed the Cud, and divided the Hoof, *Lev.* 11.

2. His Domestick Conversation was pious and profitable. He knew the *Jews* divident of time, for the Law, for Prayer and Work; he missed not our Saviours counsel to the healed Demoniac, *Go home to thy friends, and tell them how great things the Lord hath done for thee, Mark* 5. 19. Nor the practise of *David*, who after his joyful Solemnity about the Ark, return'd to bless his Houshold, 2 *Sam.* 6. 20. Together with the Scripture, he emproved some Books, not many, but choice for the explication of what he read, and this he did not as a task, but out of choice, and as most congenial to the Appetite and Palate of his own Soul, as the Air and Element most suitable to gracious Souls to breath in. Doubtless he is the best Christian that is so at home: *Samson* imparted of his Honey taken from the Lions carcase to his Father and Mother. The constant humectation of Rivolets of Family Prayer and Coun-

sel.

ſel is as neceſſary as the great defluxions of a publick Miniſtry; the watering pot muſt not be neglected: Who fears not the black brand of an Infidel and worſe, that provides not for his Family? When the Sun ſhines not, Candles do well in the night: Though moſt live in their Families as if they had only Bodies, or rather Beaſts to take care of.

3. In his Converſation with the Church, he diligently, conſtantly, even naturally like *Timothy*, cared for the things thereof with ſingular prudence, and exemplarineſs, as a ſound, able Chriſtian, and almoſt a Divine, with an aſſiduous labour to grow in knowledge and graee, and to promote both in others, which was the more effectual, becauſe his actions were no ſolæciſm or contradiction to his profeſſion; this Star is now ſet, this Pillar taken down, this Stake removed, this Cord broken. You that remain pray that the Lord would enlarge your Tents, and ſtrengthen the Curtains of his Habitation, that he would ſpare, lengthen your Cords, and ſtrengthen your Stakes.

4. As to his Civil, Social Converſe: He was choice as to his company; if he went into infected places, he knew his danger, and like

like a Phyſician, deſigned others Cure: He knew Friends were brittle ware, and that Enemies would with a cenſorious eye, ſcan and it may be wreſt his words and actions: Therefore chiefly choſe company not many, but good, where he might impart or get good, or mingle his Light with other Stars or Candles, liking to be one of the Coals that kindle one another; to be where he might converſe with the God of Spirits, and the Spirits of that God. He knew the difference of Friends and Familiars, was ſociable to all, intimate with few: He loved goodneſs, and good men for goodneſs ſake, was no Raven feeding on others Carcaſes, nor as Vintners kind to Gueſts for the ſake of a profitable reckoning. His delight was in the Saints, thoſe that excel, to encreaſe the revenues of his Holy Heart.

He could commiſerate others calamities, grow in wiſdom by their follies, in ſtrength by their infirmities, and by their ſlips ſtand the ſtronger.

He was ſuſpicious of hearing well from ill men, as that *Phocion* commended cryed out, *What evil have I done?*

In

In perplexing, arduous cases he was prudent, furnished and ready by his long experience to give advice, and with that practical *Job*, was eyes to the blind, and feet to the lame, and like his Saviour who went up and down doing good, counselling, instructing, and fitted to speak a word in season to weary minds.

His Ear was a Sanctuary to others matters needing concealment, and had no itch of prying into secrets, by which he might hurt himself, or them upon a distast, if Grace prevented not. His Eye was quick and faithful in inspecting others Circumstances, and his Tongue impartial in reproving or encouraging as the case required.

He was social without servility, levity or flattery: Courteous, but not precarious; Courtesies received were but lent, and doubly repaid; In courtesies bestowed, they were not Baits to Catch Fish withal, he was no singing Wasp, for the Honeys sake frequenting the Sweet Pot.

His Diſpoſition.

1. He was Charitable, Tender-hearted and Ready in his Behaviour towards the Poor: He followed the new Trade of *Tyrus* after converted, not to hoard up for himſelf, but for them that dwelt before the Lord, *Iſa.* 23. 18. not reckoning himſelf rich in having goods, but in doing good, eſteeming it better to be a Steward than a Treaſurer, to lay out, than to lay up, to give, than to get, minding others neceſſities as his own conveniencies, and that 'twas better the World ſhould be his Servant than his Maſter, and that to truſt the Poor with his Eſtate was the beſt Uſury, and that Riches are not what men poſſeſs, but what they uſe: His perpendicular Rays ſhined warm on his natural Relations, yet diſperſed a benign, charitable Influence, like the Sun, on others at diſtance; and this he did not for Oſtentation, but Compaſſion, and in all had a richer heart than hand, out of the competent, comfortable Mediocrity of Eſtate he was honoured with, not wrapping up his Talent in a Napkin, being ready on all occaſions to do what became a good man, and a Chriſtian: Covetouſneſs oft flouriſheth in old

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mens decaying nature, but 'twas dead in him, yet it flourished in his pantings after grace and glory.

2. He was contented. All fulness is in content, it makes a perpetual calm, and a continual feast: He was grateful, not confident in present things, knowing the Bird might take wings and fly away, and that what one Tide brought in another might carry out: And not murmuring or diffident about future contingencies. He esteemed Gods carvings best, and enough; wherein providences were defective, he made a supply in the promises; what he wanted in water, he made up in wine: What he wanted in Bran he made up in Flower. He envied not Superiors who exceeded him, nor Inferiors growing up to equal him: He suffered not the Bladder of his Soul to swell too big; though he had a great Soul, 'twas not for the great things of this World. He could with the Prophet stretch himself to the proportions and commensurations of the Child, if providences seemed little or low by a gracious contraction he could shrink up himself to their proportion. If he had an envious emulation 'twas divine, in imitating and emulating such as enjoyed more of God, and were more enriched with

with grace; that man, who enjoys all in God, (who is ever the ſame) will know where to poſſeſs all even when poſſeſſing nothing. The ſtream is not wanted by him that is drinking at the Fountain head.

3. He was meek and humble: He knew too big a Sail and Wind was not ſafe for his Bottom; and therefore rather ſtrove to give honour to God, than to catch it from man, knowing 'twas better to deſerve it, than to have it: Anothers brightned Excellencies caſt no ſhade upon him; he pined not, as *Ahab*, at *Naboth*'s Vineyard, nor was ſullen at *Mordecai*'s unbended knee: He knew 'twas folly to be ſwell'd with the courſe breath and froth of the ruſtick Rabble, who live like the Eel in Mud, and like Swine upon the Excrements of evil actions. *Padaretus* was pleaſed the *Spartans* had thirty better Men than he to be Senators. Though a good Name was worth having, he choſe rather by good merits to deſerve it, than to catch at it: Yet as the Wind blew fair without any hoiſing his Sails in a greedy deſire, he admitted it to ſerve God and his King and his People: He found the Solitudes of Obſcurity ſafer than a too free voluntary expoſure of himſelf in publick tranſactions. *His*

His Death.

Death met him nigh at home, whoſe imperious neceſſity he had prevented by the daily reſignation of himſelf to Heavens commiſſion. Grace was grown to maturity, and like the wombed Child, knocked at Natures doors to entreat the liberty of a larger room in glory: 'Twas his daily task to be doing ſomething good againſt the good of the laſt day; every day drawing a Line to make the draught of his eternal faſhion glorious: 'Twas his daily endeavour to acquaint himſelf with that God, and to get the teſtimonies of his love, with whom he was to live for ever. He lived holily, and died chearfully; Innocency is bold: Coming to the Iron Gates, they readily opened, and ſo died with his own conſent, without any perplexity of mind, or ſtrong pangs in his body, though Nature gave a little ſhort ſtruggle; the laſt and ſtrongeſt Siege and Aſſault was quickly over: Death's Arrow was dipt in the Oil and Honey of Heaven's love, and though he were an homely Meſſenger, was welcom for his Fathers ſake. Death's terrour was ſupplanted by the foreſeen

foreſeen ſequel of joy, the Joys of Heaven, that through the very flames of Hell, holy Souls would run unto: He well knew the conflicting Life he was parting with, and the triumphing Life he ſhould unalterably and eternally be poſſeſſed of. Having like *David* ſerved his Generation, and done the office of a faithful Steward, his Audit day was welcome, for his honourable diſcharge, Well done, good and faithful Servant: From the time of his firſt return to God, and Faith in his unchangeable Love, though at ſome time corruption gave him trouble, yet for about forty years his Ship was never driven from its Anchors, but he retained his hope without any unraveling or unbottoming doubts, and in the laſt year of his Life was much ſolacing his Soul in the fore-views of future Glory, much reading that piece of his Ancient Reverend Paſtor Dr. *Owen* about the Glory of Chriſt in his Perſon, Office and Grace.

Thus having Fought the Good Fight, Run his Race, Finiſhed his Courſe upon Earth, having oft fetch'd his God down to him, he was taken up to his God.

THE

THE
Young Students Monitor,
OR,
Some words of Counsel
TO THE
Young Son of the deceased Mr. *Isaac Hubbard* a Student at School.

VErtue is no Natural Excellency propagated by Blood, or bequeathed by Will, but receives its production from the Almighty Grace of God, with the subserving Ministerial Cultivations

Cultivations of men: Weeds will grow up without Tillage; ſinful nature needeth no School or Tutor for its maturation: This Eminently appears in the ſins that ſpring up in Youth, as 'tis a ſtem growing out of the Root of the firſt depraved *Adam*, laden with the miſerable encumbrances of ſin and wrath: Holy *Job*, and *David* had the painful feelings of the ſins of their youth, *Job* 13. 26. *Pſal.* 25. 7. *Remember not the ſins of my youth. Fooliſhneſs is bound up in the heart of a child, Prov.* 23. 15. There is a pack, and huge bundle of Vanity and Villany: The Veſſel is full of Poyſon though not preſently broached: Youth is ignorant, and injudicious, unable to diſtinguiſh Friends and Enemies, good and evil: 'Tis Gameſome and Jovial for liberty, eaſe and pleaſure; like the wild Aſs ſnuffing up the wind, or the unreined Colt not enduring the Bridle: 'Tis full of preſumption, about time, ſtrength and future mercy to be relieved withal, after a long Career in ſin and vanity: 'Tis credulous and waxy to temptation. *Cereus in vitium flecti, monitoribus aſper*; however averſe to wholeſome Counſel: 'Tis vain, taken with vain things, being more under the conduct of Senſe, than of Reaſon: as alſo in its attempts, ſpecially in its overtures

to

to goodneſs, ſeldom bringing any good action to perfection: *Vanum eſt quod non ad finem valet:* And ſtrangely inconſtant in memory, dropping to day what it received Yeſterday, in purpoſes and promiſes ſoon disbanding its reſolutions. In its affections diſl king what it loved: Many more evils flouriſh in Youth, Pride, Conceitedneſs, Stubborneſs, and that render it an object of the greateſt care, and tendereſt compaſſion. The Ancients painted a Young Man naked, unguarded, with a Veil on his Face as Ignorant, his Right hand tyed behind him, as unexpert for worthy actions, with his Left Hand looſe, as ready for Vanities, and time ſtanding at his back plucking daily a Thread out of his Veil; and how happy are they that daily grow wiſer? In the ſenſe hereof *Auſtin* begins his Sermon,

Ad vos meus Sermo, O Juvenes,
Flos ætatis, periculum mentis.

To you, O Young men, is my Speech: The Flower of Age, the hazard of my thoughts, the hope of the Church, the deſire of God, the envy of Men and De-

vils; Satan ſet upon *Eve* before a day old: *Pharaoh* was for the Bloody Laver and Baptiſm of the Males of *Iſrael*, *Herod* was for the killing, Bloody Circumciſion of *Rachels* Children, and the red Dragon for the drowning of the Male-Child, by the Deluge of his Wrath: And 'twas the boaſt of one, that he had ſpent thirty years in corrupting of Youth; and that King, *Dan.* 1. 3, 4. Gives order for the moſt well-favoured and skilful in Wiſdom of the Children of *Iſrael* to be trained up in Idolatry. The fear of ſuch bad effects hath ingenerated a more than ordinary care of Children, even in the Heathen World: The *Spartans* would rather hazard the ruin of their City, than yield their Children for Hoſtages to the enemies to be tainted by them. And *Antipater* ſending for fifty of them, 'twas replyed, they had rather give him 'twice as many of men of riper years.

In theſe and ſome other ſwaying reaſons my mind hath been preſſed to preſent you *Young* Mr. *Iſaac*, with ſome few directive and Cautionary Rules; you are but a tender Plant that may be ſoon ſtried, an early Bloſſom

Bloſſom that may be ſoon withered, that like *Hercules* in his Dream, will be courted by Virtue and Vice: And whereas at preſent you are unable to judge maturely of Divine matters, and your beſt timely intereſt, I ſhall ſay to you as the Prophet, *Hear for after-time*, Iſai. 42. 23.

1. Study your ſelf: *Demonax*, being asked when he began to be a wiſe Philoſopher, replyed, when he began to know himſelf: And that *Heraclitus*, being asked the ſubject of his ſerious Meditation, anſwered, I am ſtudying my ſelf: And indeed, this ſelf is a great Volume whereof daily a man may read, and turn over many Leaves and be a Non-proficient: That applauded Rule, γνῶθι σεαυτὸν was concluded to be dropt from Heaven, the great leſſon taught by *Chilo*, one of the ſeven Sages, and wrote in Golden Letters on the Portal of *Apollo*'s Temple, *Deo dignum oraculum*, an Oracle only befitting the mouth of a God to ſpeak. He that knows himſelf an intellectual Creature, capable of ſerving and enjoying his Creator for ever, will endeavour to do things worthy of himſelf. μάλιστα μὲν αἰδέσθητι σεαυτόν. Let every man

reverence himſelf, ſhunning acts ignoble, deſigning what is becoming his Great Soul; He that knoweth himſelf will get to the knowledge of his moſt glorious Maker, and be ſtriving to live worthy of his God, ἀξίως τῦ κυρίυ, *Col.* 1. 10. *Vita eſt in ſe reflectio, & vis ex qua aliquis in ſeipſo & à ſeipſo agere poteſt*, Life is a mans reflection into himſelf, a power by which ſetting himſelf at work he can act upon, in, and from himſelf. *Suarez* ſaid, one hours ſelf examination and reverberation was more to him than all his ſtudies. Think what a vile polluted Creature in Blood, what a Child of Wrath you are by Nature, what an Hell of ſin and deceit your heart is, how unable to outwreſtle your Soul maladies, to extricate your ſelf from the mighty hands of the curſe, of ſin, of Satan wherein you ſtand captivated: This will open the Fontinels of Penitential Sorrow, provoke to prayer, blaſt all confidences of ſelf ſtrength and worth, bring you to cry out as the Publican, *Lord be merciful to me a ſinner*; will open your ears to Counſel, make you flie from wrath to come, and make free grace and a Saviour for ever precious to you. Know and ſtand in awe of your ſelf,

of

of your own Conſcience that will be Witneſs, Accuſer, Judge and Executioner: Put no Rods nor Swords into its Hand.

2. Begin to ſeek God betimes. *Remember thy Creators*, Father, Son and Spirit, all are incenſed, all are willing to ſave—*In the Days*—not in the Years, thoſe you may never ſee—*of thy Youth*, your chuſing, learning, and fixing time, *Eccleſ.* 12. 1. Youth is the time to fix to a Trade that will be followed as long as life endureth: Will you now pitch into the Trade of Sin or Holineſs? 'Tis the marrying time; Will you march to Chriſt, or the World? Say not, 'Tis too ſoon, leſt you cry out, Now 'tis too late. One, bid Repent, ſaid, Come to me on my ſick-bed, and upon his ſick-bed called on to Repent, ſwearing a great Oath, cryed out, Is this a time to repent in? Repentance is Phyſick to be taken in the Spring, and in the morning: 'Tis beſt *diluculare Deum*, to begin the morning of your life with God; you want not time, waſte it not. God gives the Sinner a day, and pardon to the penitent; *Peccanti diem, & pœnitenti veniam.* Youth hath the

promiſe, they that ſeek me early ſhall find me: This, ſay the Jews, is *Lex ſæculi*, the Statute Law of Ages. If Prerogative grace pardons in old Age, 'tis *Lex horæ*, the free Soveraign pleaſure of a God, and not inſerted into the Statute Law to encourage ſin. 'Tis youth's love that takes with God, *Jer.* 2. 2, 3. *Hoſ.* 11. 1. When *Iſrael* was a child I loved him. I remember the kindneſs of thy youth: The Lord was for the Firſt-born, the Firſt-fruits, the firſt of the Firſt-fruits, *Lev.* 23. 10. *Ye ſhall bring a Sheaf, or an handful of the Firſt-fruits, and the Prieſt ſhall wave the Sheaf before the Lord to be accepted for you*: He calleth for the green Ears of Corn dryed by the fire, would not ſtay till ripe, *Lev.* 2. 14. Like an hungry Traveller or longing Woman is refreſhed with the firſt ripe in the Fig-tree, *Hoſ.* 9. 10. Children have many imperfect, immethodical ways, yet if there be but ſome good thing found in them, as in *Abijah* the Lord accepteth, 1 *Kin.* 14. 13. He hath a Boſom for Lambs; Loving Jeſus taketh little Children into his Arms, and bleſſeth them: Veſſels of ſmall quantity

tity hang upon the nail Chriſt Jeſus, as a part of the Glory of the Fathers Houſe, *Iſa.* 22. 24. Young ones have had the Crown and Renown for piety, as *Joſiah* and *Timothy*: You can't be happy too ſoon, a day for ſin is a day too many. Say not, *Poſtquam deſerbuit ætas*, when my youthful vigour is ſpent I will be ſerious; ſhall God only have the Bran and Dregs of life? Say not, my wild Oats muſt be firſt ſown, leſt ſurpriz'd you reap the Harveſt in Hell. Here is no room for deliberation, *in re quæ laudari non poteſt niſi peracta*: Can you ask, is Heaven better than Hell? Holineſs than Sin? to live like a Fool or Beaſt better than to live like a man? 'Tis a more pardonable madneſs for a man to drink Poyſon having heard of an Antidote, which yet he may never taſt of. Time to come is not yours, and the Candle extinct ſhall never be lighted again: You have not a Brace of lives: There is no twice erring, *In hoc bello non licet bis errare*: Who have not mourned at laſt for miſpent golden hours, and loving Chriſt too late? *Serò te amavi Domine, pulchritudo tam nova, tam antiqua, ſerò te amavi. Aug.*

3. Study the Scripture: This leads to the fountain of Amability, that βρέφος τὸ καλὸν. This *Timothy* knew from a Child, 2 *Tim.* 3. 15. 'Tis the myſtery of myſteries, *Clavis & Janua Scientiarum*, the Key and Entrance into all Knowledge; The Angels Library, *Epheſ.* 3. 10. The beſt Furniture of that ὑπερῷον, that upper Room, the Underſtanding: Here are the deep things of God; its words are wonders, ῥήματα θαύματα, its words are enlivening, λόγια ζῶντα, ſpirit and life: The dead hear its voice and live. If ſublimity or variety of matter, choiceneſs of ſtory and ſtyle, if pleaſure if profit, if vital, ſaving efficacy be minded, no Books are like theſe: All other Heatheniſh Divinity ſpel'd out of Natures Bible of an earthly extraction, or Tapers lighted from this Sun, all other huge Tractates are faint, fruitleſs and ineffectual, like a Winter Sun, or Night-ſhining Worm; *argutiæ & quiſquiliæ*, Volumes of Vanity, Shadows, golden Dreams, the ſcum and froth of Nature, χρόνε ἀναλώματα, much time ſpent to Great Loſs, after long ſearch to find *gemmam in ſtercore*, a ſmall Jewel in an heap of

of Rubbiſh. Bleſſedneſs conſiſts in the operation of the nobleſt faculty about the nobleſt Objects, whereby the Divine Nature becomes raiſed up and perfected in the Soul transformed to Glory. 2 *Cor.* 3. 18 whereby the wicked one becomes diſpleſſed, and the Soul preſerved from the wicked thing, 1 *John* 2. 14. *I have written to you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.* Pſal. 119. 9, 11. *Wherewith ſhall a young man cleanſe his way? by taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not ſin againſt thee.* Pſal. 17. 4. *By the words of thy lips I have kept me from the paths of the deſtroyer.* 'Tis this makes the Walls of *Jericho* fall, that makes Devils flie: The Devil would not ſtir a foot, till Chriſt ſaid, *It is written*, and then he vaniſhed. *Matth.* 4.

And whereas your dear Father deſigned you, if poſſible, for Divinity, read and pray, pray and read Scripture: 'Twas *Timothy*'s Primmer, Bible, Grammar, even all Books. Do not as Jet, draw Straws,

nor as the Load-ſtone, draw Iron, letting go the precious Gold of *Ophir:* However 'tis ſlighted by frothy, wanton wits, to them that are ſaved 'tis the Wiſdom and Power of God: *Quod eſt grande ludibrium impiis, eſt grande myſterium piis.* One promiſe out of this Scripture, will in Panick times afford more comfort than all the Volumes of *Socrates, Plato,* and the Learned *Seneca.*

4. Study Chriſt, the Center of all circumferential learning, the Sun that illuminates Heaven and Earth. The *Spaniards* ſay, He that knows *Aquinas* knows all: 'Tis ſaid *Phidias* Features were ſo enwrought into *Minerva*'s Shield, that if eraſed the whole frame was ſtryed; eraſe Chriſt and you ſtry all. He is the Light, Life, Glory and Vigour of all; As fire in the midſt of a Room diffuſing its heat to every ſide, like the Heart, that Forge of Spirits in the midſt of the Body, the Figure to the Cyphers; Chriſt left out of a Sermon, is like the Womans Beer who forgot her Malt. *Tully* was a great Author with *Auſtin,* but after he came to know Chriſt all was inſipid; *dulces*

non

non ſunt, quia nomen Jeſu non eſt in illis. The knowledge of the Eternal Word is the Principal and Comprehenſion of all. *Scire λόγον eſt ſcientiarum nobiliſſima, & nobiliſſimarum ſcientia.* The Spouſe having waded in the commendation of Jeſus, till nigh ſwallowed up, feeling no bottom, having play'd on her Melodious Strings till all were cracked, having gazed on Glory till nigh Blind, having ſoared high till her wings were melted, having enlarged till raviſhed and breathleſs, ſhe falls into a Summary Rhetorical concluſion, *He is altogether lovely, Cant.* 5. 16. So *Paul* into redundant Pleonaſms and ſparkling particles, ἀλλὰ μενοῦνγε καὶ *Phil.* 3. 8. rejecting all knowledge for the ὑπερέχον, the tranſcendent excellency of the knowledge of Chriſt. You cannot be a Chriſtian without Chriſt, nor Preach Chriſt, unleſs you ſtudy, know, and be raviſhed with him. But above all ſtudy a crucified Chriſt. *Luther* ſaid he learned more by the Croſs, than by all the Letters in the Alphabet. And when *Aquinas* was asked where he had his prolifick ſublimated notions, pointing to the Croſs, he ſaid, *Hic eſt liber meus,* this is my Library: *Schola crucis Schola lucis,*

lucis, 'tis the Croſs is the Lamp of Light. This Tree, though dry and Barren, bears more Fruit than all the Trees of Paradiſe, in its Boughs the *volatilia cœli* the Birds of Paradiſe, make their Neſts: On Chriſts Grave grow all the Flowers of Faith, Love, Joy that ſtick in a Believers Boſom: Of this Wood the *Manubrium gladii*, the haft of the Sword is made that cuts off *Goliah's* Head, from this groweth the Rod that ſmote the Rock guſhing out living Waters: The *Elixir* of all diſtreſſed Souls comfort is a Gum ſweated out of the Croſs, *Hoc eſt flagellum diaboli*, this is the Scourge of the Devil. Magical enchantments, the ſecret Sorceries of *Memphys*, the Myſterious *Chaldean* murmurs, are but the Nurſeries, and lurking places of Devils, whom this drives away. Hence *Paul*, brought up at the feet of *Gamaliel*, rapt into the third Heaven, ſtudied to ſpeak its Language, to ſtain the Glory of all Humane Literature, being to Preach to the Learned *Corinthians* comes in with his κρινα, *decrevi*, or in *pretio habui*, I determined to know or to make known nothing among you but Chriſt, and him crucified, 1 *Cor.* 2 2. In this School of the Croſs a Soul ſhall learn

learn the poyſonous provoking Nature of ſin, the dread and ſeverity of incenſed Juſtice, the Terrour of Hell, the inſufficiency of all ſelf and Creature relief, and the unparallel'd Love of God in providing ſuch a Saviour for undone loſt ſinners.

5. Keep up an honourable eſteem of Religion and a Religious, Pious Life, labouring to know and practiſe the Will of God, and to bind thy ſelf Servant to that Heavenly Lord and Maſter: Religion is a *relegendo*, that whereby the defaced Law comes to be writ and read again in mans heart and life, or a *religando*, renouncing ſin to have your heart knit again to God, or a *re-eligendo*, from making a new choice of God and his work; nothing is more honourable: The Soul of true Nobility conſiſts in a generous mind endowed with divine qualities, and laudable actions, that creates an alliance to the glorious God, and enables to live the life of God on earth, and prepares to live an ever-bleſſed life with God in Heaven. The Moraliſt, to dreſs up his Moral Lady, ſaith, her Head is Wiſdom, her Eyes Prudence, her Heart Love,

Love, her Spirit Charity, her Thighs Juſtice, her Health Temperance, her Strength Fortitude, *&c.* But theſe and a thouſand more are ſumm'd up in Religion, that is the chiefeſt and moſt laſting Glory.

Would you be Wiſe? The fear of the Lord is the beginning, the ἀρχὴ of Wiſdom: One ſaid, To be a Schollar I would be a Chriſtian: A few hours converſe with Chriſt marvellouſly improves the underſtanding, *Acts* 4. 13. The Jews marvelled at *John* and *Peter* that were unlearned, *and took knowledge of them that they had been with Jeſus.*

Would you live a life agreeable to Reaſon? and offer to God your λογικὴν λατρείαν? Your reaſonable ſervice? 'Tis done by being religious, *Rom.* 12. 1. Even Natures Votaries proclaim 'tis better to live like a man, than like a filthy Debauchee: And what greater Arguments can be to oblige, than the infinite love of God in a bleeding Saviour; if Hell can diſſwade from ſin, if Heaven can perſwade to Vertue, Religion propounds both.

Would

Would you live a pleaſurable life? 'Tis Religion hath the true vivifying exhilarations, the placid ſerenities, the grateful Viſions, the flowings of ſweeteſt pleaſures, and the pureſt perpetual calm: The Aſtronomers Galaxy or milky path; The Philoſophers γαλήνη, the Moraliſts εὐθυμία, the Phyſicians εὐκρασία, *Epicurus*'s βέβαιον and *Archimedes*'s εὕρηκα are but froth to this ſolid pleaſure. 'Tis ſin hath its unquiet Tempeſts, its frighting Spectrums, and its ſelf-loathing Reſentments: *Hinc tædium, & ſui diſplicentia, & nunquam reſidentis animi volutatio,* a ſinners Soul is never at reſt.

6. Take heed of ſinful beginnings. The ſtream ſmall at the Spring-head at diſtance ſwells into a great River: The Sea from a ſmall breach overflows with an uncontrouled violence: The Beſieging Tyrant though pretending fair uſage, being entred with a ſmall party, after poſſeſſed of all, falls to his mercileſs outrages: The ſtone beginning to roll from the Mountains top ſtayeth not till at bottom: Leſſer dalliances paſs on to repeated uncleanneſs,

cleanneſs; ſin cannot be kept at ſtaves end, but from little diſſolutions will indiſcernibly prevail to licentious intemperances: The Winter comes on with gentle cold Dews, till it claps on its Iron Froſts, and puts forth its full force to the impriſoning of Natures ſtrength and glory. If ſin and ſinners get you one Mile, they will get you to two, till they have gotten you to the brink, even into the midſt of Hell, getting thy Coat they will get thy Cloak alſo. If they take their Breakfaſt with thee they will ſtay till Dinner, till Supper, and lodge with thee: This *Auſtin* found, *pudebat me non eſſe impudentem*, he ſtop'd not till he became bold and impudent in ſinning. One Game brings on another to midnight, to morning: Leſſer Cups and Sippings bring on to Bowls and larger Draughts. The Flood of ſin and puniſhment came upon the old World by drops. *Peccatum aggreditur, ingreditur, progreditur, perficitur*: Sin ſpreads like a Gangrene or Canker that begins with a little black ſpeck: None leap into the heights of ſin or depths of Hell at once, *Numb.* 24. The *Iſraelites*

lites dine at the *Moabites* Table, thence get to their Beds, to their Idols. *Pſal.* 1. 1, 2. At firſt men are at the Counſel of the ungodly, an internal forge, then in the way of ſinners, then in the ſeat of the ſcornful. Therefore however modeſt and mannerly ſin, Satan, or ſinners be at firſt, *Principiis obſta*, ſtop at firſt, and a poſitive denial once given, temptations will be leſs buſy, or leſs prevalent.

7. Shun bad Company. They are Time-eaters, a thing ſo precious that people would redeem with the price of the whole world: They are Eſtate-conſumers, and Soul-poyſoners. Your Father hath left you a competent Eſtate, not to enable you with fuel to be the more ſinful, but that you may be the more free and able to ſerve your Maker: 'Tis pitty wit and wealth ſhould be vilely caſt away. *Prov.* 4. 14. *Enter not into the path of wicked men.* 13. and 20. *A companion of fools ſhall be deſtroyed.* Sin is a catching diſeaſe, many ingenuous Natures have been Metamorphoſed, and hopeful, gracious tinctures diſcoloured and worn off by bad Companions:

Companions: Can they be Friends to you who are Enemies to God, and their own Souls? *Cicero* ſaid, *he had rather have no Companion than a bad one*: The moſt of worldly Friendſhip is managed with Enmity to God, with infractions on his Law, with a reproach to Religion, with wounds to Conſcience, and murther to Souls: 'Tis better being ſober and going to Heaven alone, than to go to Hell for Company and Faſhion ſake: If they ſay, *You a Gentleman with an Eſtate carry it like a fool*? If thou be the Worlds fool, you will be Gods wiſeman: Who loſeth a Princes favour for a Beggars? Or the Judges for a Malefactors? What are their ſmiles, if God frowns? *Dives* was afraid his Brethren ſhould come to his Hell to encreaſe his torment. *Zenophanes* confeſſed himſelf a coward to ignoble challenges.

Is it Mirth in the exerciſes of Wit to puff and toſs about an alternate Jeſt, whereby with many Religion and religious Perſons are made a ſcoff? Whoever is in the dance, the Devil is Fidler to make the mirth.

Is

Is it manlike bravery to ſtrive who ſhall ſpend moſt, and drink the greateſt draughts? Where leſt the Cup ſhould not overflow, our Gallants ſqueeze in the Blood of their Souls, as of their Eſtates and Reputation, to make a Drink Offering to the Devil.

Is this Valour to Curſe and Swear, and ſtrive for the biggeſt Oaths fetch'd many miles deep out of Hell? Men provoked, in wrath Swear and will be avenged on God and their Souls. 'Tis for Oaths the Land mourneth, *Jer.* 23. 10. *Hoſ.* 4. 3. And into the Houſe and Heart of the Swearer will the curſe come, *Zech.* 5. 3. How in diſtreſs can the Swearer call upon God, whoſe name he hath blaſphemed? How at Death ſhall he appear to his Judgment? After his horrid invocations of Divine Vengeance in his ordinary ſwearing.

But Mr. *Iſaac*, your education and hopeful ingenuity promiſe better things from you. However ſet God before you; and be in his fear in all Places, in all companies.

8. In

8. In your endeavour for Learning, get to the Throne of Grace for Grace, that you and that may be ſanctified, elſe the ſtrong tides of ſin and errour may overbear you: The dead Fiſh are carryed along with the Stream: Siniſter ends, accidental influences, and overawings may bring you on to make an hopeful beginning, but 'tis only a gracious fixed temper of mind will perſevere you. Hot exhalations are check'd back by the Cold middle Regions: Much Corn and many ſweet Blooms are ſtryed in the ſetting; excellent notions about Divine Objects are ineffective, unleſs thoſe Idea's of Glory, be imprinted on the Soul, and be tranſmitted, recommended and commanded unto the will and affections by them to be embraced with Love, to ingenerate a vital transformation.

Be ſtudious, nothing is more congenial to the Nature and Appetite of the underſtanding than knowledge; for this *Solomon* prayed: A Book is a better Ornament than an Hawk or Hound; if delving in the Mines be tedious, the Golden reward makes

makes amends; difficulty is in the Agent not in the Work, get Love and all will be easie: A Schollar cannot be uncomfortable who hath intellectual Beauties to gaze on, and self repositories and stores to delight in.

Above all beg Grace. Court not the Hand maid for the Mistriss, the Glittering Lace for the precious Garment. One cryed, *Quantus artifex pereo? What a great Schollar is going to Hell? Quid prodest peritum esse & perituram?* What avails it, to be learned and curſed. 'Tis Grace that Gift of God, as the Altar, that Sanctifieth the Gold, and makes all conducible to Salvation. *Veritatem Philosophia quærit, Theologia invenit, Religio possidet*; Philoſophy seeks Truth, Divinity findeth it, Religion posſeſſeth it; Grace bleſs you with it.

Laſtly, Frequently call to mind the Counſel, and the practice of your Pious Father, how Praying, how Reading, how Hearing the Word, and imitate all, that he, though dead, may live and have a firſt Reſurrection in you. Every one Loves to

see

ſee himſelf in another, but moſtly in his Children, who are their Parents multiplyed, and new printed in a new Edition, and let it be with an Addition, for derived Priviledges are not yours: *Et genus & proavos & quæ non fecimus ipſi, vix ea noſtra voco.* Young ones have obtained pardon. I write unto you, little Children, becauſe your ſins are forgiven you for his names ſake. And directing you to that Prayer of *David*, I take my leave of you; *Pſal.* 119. 73. *Thine Hands have made me and faſhioned me: Give me underſtanding that I may Learn thy Commandments.*

BRITISH MUSEUM

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